

10
25
EVEN GODLY
ND LEARNED
ERMONS VPON SEVEN
diners Textes of Scripture

ONTAINING NECESSARY
profitable doctrine, as well for the re-
formation of our liues, as for the com-
fort of troubled consciences
in all distresses.

BY HENRIE SMITH.

Perused by the Author before his death.



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1

and not

VEN SERMONS OF
HENRY SMITHS VPON
the Textes following.

1. Peter. 5. 5.

And resisteth the proud, and giveth
grace to the humble. 1.

Ecclesiastes 12. vers. 1.

Remember thy creator in the dayes of
thy youth. 2.

Psalme. 34. vers. 19.

Many are the troubles of the righte-
ous, but the Lord deliuereth him
out of them all. 3.

Rom. 12. vers. 2.

Be ye changed by the renewing of your
minds, that ye may proue what is
the good will of God, and acceptable
and perfect. 4.

Genesis 9. 20. &c.

And Noah began to be an husbandman
and planted a vineyard. 5.

And he drunke of the wine and was
drunken, and was vncovered in the
mids of his tent.

And when Cham the father of Ca-
naan saw the nakednes of his father,
he told his two brethren without.

23 Then tooke Shem and Iapheth
garment, and put it vpon both their
shoulders, and went backward, and
couered the nakednes of their father
with their faces backward: so they
saw not their fathers nakednes.

24 Then Noah awoke from his wine,
and knew what his yonger sonne had
done vnto him,

25 And said, Cursed be Canaan: a ser-
uant of seruants shall he be vnto his
brethren.

26 He said moreouer, Blessed be the
Lord God of Shem, and let Canaan
be his seruant.

27 God perswade Iapheth, that he
may dwell in the tents of Shem, and
let Canaan be his seruant.

Philippians 1. vers. 23.

6. I desire to be dissolued and to be with
Christ.

Psalme 90. vers. 12.

7. Teach vs o Lord to number our dayes,
that we may applie our hearts to
wisdom.

THE FIRST
SERMON, DISSWA-
DING FROM PRIDE, AND
exhorting to humilitie.

1. PET. 5. 5.

*And resisteth the proud, and giveth
grace to the humble.*



Aint Peter teaching
euery man his duty,
S how one should be-
haue him selfe to an-
other, exhorteth all
men to be humble, and abstaine
from pride: as though humilitie
were the bond of all duties, like
lust which holdeth men in a
passe, & pride were the make-
ouer al the world: to which

2 *The first Sermon*

Pro.13.10. Salomon giueth witnes, *Pro.13.10.* saying, *Only by pride man maketh contention:* because pride maketh euerie one thinke better of himselfe then of others, whereby he scorneth to giue place to the other, and therefore when neither partie will yeeld as *Abraham* did to *Lot*, how should there be any peace? Thus pride doth breake the peace, and humilitie doth set it againe: therefore to till men from pride to humility, as it were from the concubine to the right wife, the Apostle sheweth how God is affected to pride, and what mind he beareth to humilitie: *God resisteth the proud, and giueth grace to the humble:* as if he should whisper men in their eares & say, take heed how you companie with pride, or giue entertainement to her, for she is not *Casars* friend.

of humilitie.

The king counteth her his enemy,
all that take her part: she hath
been suspected ever since the An-
gels rebelled in heauen, & Adam ^{Gm. 3.}
ought to be equall with God.
Therefore his Maiestie hath a
fitch against her, as *Salomon* had
to *Shemei*, and would not haue ^{1. King. 2.}
her fauorites come in his Court, ^{36.}
vnlesse they holde downe their
mace, and stoupe when they en-
ter. But if you can get in with hu-
militie, and weare the colours of
lowlinesse, then you may goe
boldly, & stand in the kings sight
and step to his chamber of pre-
sence, and put vp your petitions,
& come to honor. For humility
is verie gracious with him, and
so neare of his counsell, that as
Dauid and *Salomon* say, he comit- ^{Prov. 3. 34.}
teth all his secrets to her. This is ^{Psal. 25.}
Peters meaning, that the humble

A iij

4 *The first Sermon*

Psal. 1. 4.

shal find grace with God & men
as we read of *Danid* and *Iohn Baptist*, according to that in the first
Psal. ver. 4. *All things which he*
doth shall prosper: but the proud
shall be troubled & crossed, and
when they would doe best they
shal do worst, when they would
grace them selues they shal shame
thēselues: & god will be to them
like the spirit of *Saul* which tor-
mēted him whersoever he went.

This sentence is repeted againe

Iames 4. 6.

Iames 4. 6. the like sentence to

Prou. 3. 34.

this is in *Prouerbes 3. 34.* where
he saith, with the *Scornfull hee*
scorneth: but hee geueth grace to
the humble: the like sentence is

Pro. 16. 18.

againe in the 16. of *Pro. 18.* where
he saith, pride goeth before de-

Pro. 15. 33.

struction: and in the 15. of *Pro. 33.*
before honour goeth humilitie.

The like sentence is againe in the

of humilitie.

19. of the Prouer. vers 23. where *Pro. 29. 23.*
he saith, the pride of man shall
bring him low, but the humble
in spirite shall enioy glorie. The
like sentence is againe in the first
of *Luke*, 46. where the virgine *Luke. 1. 46.*
sings, He hath put downe the
mightie from their seat, and hath
exalted the humble and mecke;
that as it were by two or three
witnesses, pride might be con-
demned, and humilitie acquitted.
One is to God like *Jacob*, of who *Rom. 4. 13.*
he saith, *Jacob* haue I loued: the *Mal. 1. 3.*
other is to God like *Esau*, of
whom he saith, *Esau* haue I ha-
ted. *Jacob* loued *Esau* because he *Gen. 25. 28.*
loued Venison, but *Rebecca* loued
Jacob, because he was loued of
God. So the proud are in the
kings court, because they seeke
honour, but the humble are in
Gods court, because they con-

temne honour: as he saith in the
Prou. 3. 34. third of the *Prou.* vers 34. *VVith*
the frouvard he vvil shew him-
selfe frouvard: So he threatneth
 here that with the proud he will
 shew himselfe proud; that is, if
 they wil chalenge, he wil defend:
 if they will prouoke him, he
 will resist them: if they will
 clime higher thē their compasse,
 he will pull them lower then
 their will.

Peter speakes of the proud, as
 if they did challenge God, like
 champions, and prouoke him
 like rebells, that vnlesse he did
 resist them, they would go about
 to depriue him of his rule, as *Co-*
rah, Dathan & Abiram vndermi-
ned Moses. For so the proud man
 saith, I will be like the highest,
 & if he could, aboue the highest
 too. This is the creature which

was

was taken out of the dust, and so *Gen. 2. 7.*

soone as he was made, he opposed himself against that maiestie, which the Angels adore, the thrones worship, the deuils feare, & the heauens obey. How many sins are in this sinfull world, and yet as *Salomon* saith of the good *Pro. 31.*

wife, many daughters haue done vertuouslie, but thou surmountest them all. So I may say of Pride, manie sinnes haue done wickedly, but thou surmountest them all: for the wrathfull man, the prodigal man, the lasciuious mā, the surfeting man, the slothfull man, is rather an enimie to himselfe then to God. The enuious man, the couetous man, the deceitfull man, the vngrateful man, is rather an enimie to men then to God: but the proud man sets himselfe against God, because he

doth against his lawes, he maketh himselfe equall with God, because he doth all without God and craues no helpe of him: he exalteth himselfe aboue God, because he will haue his owne wil, though it be contrarie to Gods will. As the humble man saith;

Psal. 115. 1 Not vnto vs Lord, not vnto vs, but vnto thy name giue the glorie, Psal. 115. 1. so the proud man saith, not vnto him, not vnto him, but vnto vs giue the glorie: like vnto He-

Act. 12. 21. rod, which tooke the name of God, and was honoured of al but the wormes, and they shewed that he was not a God but a man, *Acts. 12. 21.* Therefore the proud mē may be called Gods enemies, because as the couetous pull riches from men, so the proud pull honour from God. Beside, the proud man hath no cause to be proud

of humilitie.

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proud, as other sinners haue, the
couetous for riches, the ambitio-
ous for honour, the voluptuous
for pleasure, the enuious for
wrong, the slothfull for ease; but
the proud man hath no cause to
be proud, but pride it selfe, which
saith like *Pharaoh*, *I will not obey*, *Exod. 5. 2i*
Exod. 5. 2. Therefore God is spe-
cially said to resist the proud, be-
cause the proud resist him. Here
is heauen against earth, the crea-
tor against the creature, the fa-
ther against the sonne, the lord
against the seruant, the Prince a-
gainst the subiect, who is like to
win the field; *If the Lord iustifie*
(saith Paul) who shal condemne?
so if the Lord resist, who shall de-
fend? If his law came with thun-
der and lightning and tempest,
with what terrour will he come
himselfe? It was but a brag, when

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the king of *Aram* said, *No man shall deliuer them out of my hands:*

2.King.19.

Heb.10.

but it is true when God saith, no man shal deliuer them out of my hands: therefore the author to the *Hebrewves* saith, It is a fearefull thing to fal into the hāds of God, for he euer ouercōmeth. Therefore when the Egyptians perceiued that God fought against the, they cried, *I vvill flie, I vvill flie, for God fighteth against vs,* Exod.

Exo.14.25. 14.25. So the proud may crie, I will flie, I will flie, for God fighteth against vs. When the king

2.King.14. of Iuda proclaimed war against
9. the king of Israel; the king of Israel returned aunswere, that the thistle rebelled against the cedar, 2.King.14.9. and yet there was but king against king, a man against a man; how much rather may the king of heauen answer

this

this proud earth, that the thistle
rebelleth against the cedar? The *1. Sam. 17.*
giant durst challenge but one of ^{8.}
the host of Israel, but the Lord
challengeth all the host of pride,
even as he giueth grace to al that
are humble, so he resisteth all that
are proud. It had bene too heavy
for them, if he had said, the Lord
doth not care for them, for Gods
care preferueth vs, and our owne
care doth but trouble vs, but to
say that the Lord doth resist the,
is as if *Michael* should denounce *Reuel. 12. 7*
warre with the dragon, till he
hath cast him into the pit. This
is a marshall word, and comes
with armes and weapons vpon
them; if a man should see a Lion
come vpon him, would he not
start: if he should see a giant come
against him, would he not feare?
But now the Lord of hosts, the

Lion of Iuda, which destroyed the giants, is vp in armes to resist the proud, & the proud feare not so much as the humble. *God resisteth the proud, and giueth grace to the humble:* but the world resisteth the humble, & giueth grace to the proud: as *Dauid* noteth, *Psal. 49. 18.* Men will praise thee when thou makest much of thy selfe; not when thou dost reform thy self vnto God, but when thou dost forme thy selfe to thy lusts: that is, they which wil be strouters shall not want flatterers, which will praise euerie thing that they doe, and euerie thing that they speake, and euerie thing that they weare, and say that it becomes them wel to wear long haire, that it becomes them well to weare bellied dublets, that it becomes them wel to iet in their
going,

Psal. 49. 18

ing, that it becomes them wel
of sweate in their talking. Now
when they heare me sooth them
in their follies, then thinke they
we haue nothing else to com-
mend vs, if men will praise vs for
our vanities we wil haue friends
enough: so the humour swelleth
and thinkes with it selfe, if they
will looke vpon me when I do
set but a stout face vpon it, how
would they behold me if I were
in apparell? if they doe so ad-
mire me in filkes, how would
they cap me and curtsie me, and
worship me if I were in veluets?
I be so braue in plaine veluet,
what if my veluet were pinct, or
stamped, or printed? So they studie for
fashions, as lawyers do for de-
vices, and count that part naked
which is not as gaudy as the rest,
that their body be couered ouer

with *Psal. 37. 6.* as their mind is with
 follie. Therefore *Dauid* saith, that
 pride is as a chaine vnto them,
Psal. 37. 6. that is, it goeth round
 about them like a chaine, and
 makes them thinke that all men
 loue them and praise them, and
 admire them, and worship them
 for their brauerie. Therefore as
1. Sam. 15. *Saul* said to *Samuel*, Honour me
 before this people, *1. Sam. 15.* so the
 proud man saith to his chaine
 his ruffes, and his pincks, and his
 cuts: honour me before this peo-
 ple: all that he speaketh, or doth
 or weareth, is like *Nebuchadne-
 zars* Pallace, which he built for
 his honour. This is their worke
 as soone as they rise to put a pe-
 lers shop vpon their backes, and
 coulor their faces, and prick their
 ruffes, and frisle their haire, and
 then that dayes worke is done,

Dan. 4.

though their office were to
 paint a faire image euerie mor-
 ning, and at night to blot it out
 againe: from that day that pride
 is borne in the heart of man, as ^{2 King. 22.}
 the false Prophets were schoo-
 led to speake as the king would
 haue them, so their eyes and feet,
 and tongues are bound to speake,
 and looke, & walke, as the proud
 heart doth prompt them. If God
 were in loue with fashions, he
 were neuer better serued then in
 this age, for our world is like a
 stage where euerie mans ap-
 pearance is better thē himself. Once
 for Christ said, that soft clothing ^{Matth. 23.}
 was in kings courts: but now it
 is crept into euerie house; thē the
 glutton ietteth in purple cue- ^{Luk 16.}
 the day, but now the poore vn-
 der ietteth as braue as the glut-
 ton, with so manie circumstan-

ces about him, that if ye could see how pride would walke her selfe, if she did weare apparell she would euen go like many in the streetes: for she could not go brauer, nor looke stouter, nor mince finer, nor set on mo laces, nor make larger cuts, nor carry more trappings about her thē our ruffians and wantons do at this day. How far are these fashions altered from those leather coats which God made in Paradise? if their bodies did change formes so often as their apparell chaungeth fashions, they should haue mo shapes thē they haue fingers and toes. As *Ieroboams* wife disguised herselfe that the Prophet might not know her, so we may thinke that they disguise themselves that God might not know them, nay they disguise their bodies

Gen. 3. 21.

2. Kin. 14. 2.

so till they know not them-
 selves: for the seruant goeth like
 his master, the handmaid like her
 mistris, the subiect like the
 Prince, as though he had forgot-
 ten his calling & mistooke him-
 selfe: like a mā in the dark which
 puts on another mans coat for
 his owne, that is too wide, or too
 side for his bodie: so their attires
 are so vnfit for their bodies, so
 vameete for their calling, so con-
 trarie to nature, that I cannot cal
 them fitter then the monsters of
 apparell. For the giants were not
 so monstrous in nature as their
 attires are in fashion, that if they
 could see their apparel but with
 the glance of a spiritual eye, how
 monstrous it makes them, like
 Apes & Puppeis, and Vices, they
 would sling away their attire, as
 David slung away *Sauls* armour,

Gen. 6.

1. Sam. 17.

39.

18 *The first Sermon*

and be as much ashamed of the
Gen. 3. 9. clothes, as *Adam* was of his nakednesse.

Pride hath bene the deuiler of
 al these vanities, which now nei-
 ther shame nor lawes, nor prea-
 ching can take away; therefore
 had we not neede to shew you
 how God resisteth this vice, that
 careth not for anie else? who can
 tell how this weed groweth, see-
 ing we haue nothing to be proud
 of, but more cause to be ashamed
 of our selues, and flie from the
 face of God and man too, then
Gen. 3. 10. *Adam* our father had? we were
 earth, we are flesh, and we shal be
 wormes meate: what cause hath
 earth, or flesh, or wormes meate
 to be proud? We were borne in
 sinne, we liue in miserie, we shall
 die in corruption: what cause
 hath sinne, or miserie, or corrup-
 tion

don to puffed vs, but to humble
 vs: there is nothing good which
 we are proud of, but a wise man
 is ashamed of the same things
 whereof we boast. It is a won-
 der to see how a gay-coate, or a
 gold ring, or a wrought hand-
 kerchiefe cā braue a mans mind,
 that he thinkes better of himselfe
 that day when he weareth them,
 then anie day else, and speakes,
 and walkes, and looks after ano-
 ther fashion then he did before.
 If yee could say as the disciples
 said, *Luke 10.17. Lord the diuels* *Luk. 10.17.*
are subiect to vs. Yet (saith the
 Lord) *glorie not in this*: how ma-
 nie things do we glory in, which
 we should not, if we may not glo-
 ry in the gift of miracles?

Euen as a couetous man is
 greedie of an halfe peny, and an
 enuious mā is angry for a word;

so the proud man is proud of a
fether. Therefore shall not God re-
sist the which glorie in all things
but himselfe, and should glorie in
nothing but in him? as he did
emulate the loftie *Babell*, so he
doth resist these loftie mindes.

Gen. 11.

But for pride the angels which
are in hell should be in heaven:
but for pride we which are in
earth should be in Paradise: but
for prid *Nebuchadnezzar* which
is in the forest, shold be in his pal-
lace: but for prid *Pharaoh* which
lies with the fishes, shold be with
his nobles: no sinne hath pulled
so many downe, as this which
promised to set them vp. Of al the
children of pride, the Pope is the
father, which sitteth in the temple
of God, and is worshipped like a
god. The Lords ministers are cal-
led seruants, & his ministers are

Iud. 1.

Gen. 3.

Dan. 4.

Exod. 14.

2 Thess. 2. 4

called

called Lords : but for pride the
Pharifies would haue receiued
Christ as gēly as his disciples: but
for pride *Herod* wold haue wor- *Mat. 21*
shipped Christ as humblie as the
shepherds : but for pride our men
would go like *Abraham*, and our
womē like *Sara*, as they wold be
called their childrē : but for pride
noblemē wold come to Church
as wel as the people: but for pride
gentels would abide reproofe as
well as seruants : but for pride
thou wouldest forgiue thy bro-
ther, and thy brother would for-
giue thee, and the lawyers should
haue no worke. But when thou
thinkest of these thinges, pride
comes in and saith, wilt thou go
like a hagler ? wilt thou follow
sermons ? wilt thou take the
checke ? wilt thou put vp wrong ?
what will men say ? that thou art

1. Pet. 3. 6

a mome & a coward, and a fool,
 and no man will reuerence thee,
 but euerie man will contemne &
 abuse thee: thus men are faine to
 put on the liuerie of pride, as they
 put on the liuerie of noble men,
 to shroud and defend them from
 the contēpts of the world. Who
 hath not felt these counsailes in
 his heart, which would not be-
 leeue that anie pride was in him:
 yet as *Absalom* was a worse son
 then *Adoniah*, because *Adoniah*
 rebelled against his brother, but
Absalom rebelled against his fa-
 ther: so Pride hath worse chil-
 dren then Vanitie of apparrell,
 Tyrannie in Princes, ambition
 in nobles, rebellion in subiectes,
 disobedience in children, stub-
 bornnes in seruants; name Pride
 and thou hast named their mo-
 ther: therefore shall not God re-
 sist

1 King. 1. 5.

lift pride, which hath sowed so manie tares in his ground, that scarce a man can say like *Dauid*, *Psal. 131.1.*

I am not high minded? *Psal. 131.1.*

Giue me the mindes of all men humbled, and there is nothing left to raise strife in the world; but as *James* saith, *the heart of* *Iam 4.5.*

man lusteth after enuie: so the heart of man lusteth after pride, though he haue manie heart-breaks and pul-downes, and manietimes no countenance to shew it, yet if a little sparke be put to the tow, you shall see how soone this flaxe will flame: therefore

Salomon saith, that al the troubles *Eccles. 3.10.*

that God laeth vpon man, haue this purpose to humble him, *Eccles. 3.10.* as though all troubles were little enough to humble pride, and that but for pride there were no neede almost of our

troubles. For the auoiding of this vice, God suffereth men to fall into other vices, which mē abhor & punish, as theft & fornication, & drunkennes, to make thē ashamed by these vices which were not ashamed of pride : this is an argumēt, that of al sinnes pride is the worst, because God suffereth other sins to come & shame vs, least we shold be proud. Againe, pride hath this property & slight that it mixeth it selfe with our good workes, & followeth vertue: as from the ashes of a Phenix ariseth another Phenix, so of the ashes of our good works ariseth pride. Whē the diuel cānot stay vs from a good work, then he laboureth by all meanes to make vs proud of it, and so he staineth our worke and stealeth our reward. For though a man do ne-

her so much good, yet if he be
proud of it he loseth his reward,
as the Pharisies did: therefore the
best and the wisest, and the ho-
liest men had need to watch this
vice; for if they take not great
heed, it will make them proud of
their wisdom, and of their zeale,
and of their goodnes. *Paul* was ^{2. Cor. 12.}
almost puffed vp with reuelati-
ons: *Aaron* and *Miriam* began to ^{Numb. 17.}
rebell because they thought the-
selues as good as *Moses*; and all
the fathers of anie heresie, began
their heresie at this, a magnificate
opinion of themselves, and an o-
uerweening of their owne gifts.
So pride setteth vpon the best, e- ^{Math. 4.}
uen as the tēpter set vpon *Christ*.
Againe, a man had need to take
heed of pride, for she will not
keep counsaile: but if he be proud
she will tell that he is proud, and

therefore is called an impudent
finne, because she descrieth her
selfe in the eye, in the speech, in
the gesture, in the looke, in the
gate, like the drunkard, that a
man cannot be proud and seeme
humble: so God hath tied a iust
punishment to this vice, that he
which entertaineth the vice
which he loueth, shold not auoid
the name which he abhorreth,
but he shalbe esteemed proud &
called proud of all that know
him, and many that know him
not shall point at him with their
fingers in the streets, & say, there
goes a proud fellow, which they
pronounce of no vice else, but
the drunkard, because these two
bewray themselves.

Thus you see how the proud
resist God: now you shall see
how God resisteth the proud,
they

they are so headie that almost
none dare resist them but God.
I will resist them (saith God)
therefore whē he heard the proud
man say in the 14. of *Esaiah*, 1 *Esa. 14.*
I will ascend up to heauen, he aun-
swereth himselfe: *Thou shalt be*
brought down to the graue. This
is he which resisteth the proud:
when *Hamans* wife heard her *Hest. 6. 13.*
husband say that *Mordecai* was
against him, because he was an
Israelite, she said that her husband
should take the foile, & *Morde-*
cus should preuaile. What if she
had heard her husband say, that
the lord of *Mordecai* was against
him: if the seruant be so terrible,
who dare encounter with his
master? God hated *Esaū*, & how *Rom. 9.*
did *Esaū* prosper? though he was
the elder brother, yet he missed
the birthright; and though his

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- Gen. 25. 28.* father loued him, yet he could not blesse him, because God hated him. God was wroth with the angels, and droue them out of heauen: God was wroth with *Adam*, and thrust him out of Paradise: God was wroth with *Nabuchadnezzar*, & turned him out of his palace: god was wroth with *Cain*, and though he were the first man that was borne of a woman, yet God made him a vagabond vpon his owne land: *Gen. 4. 12.* God was wroth with *Saul*, and though he was the first king that euer was annointed, yet God made his owne hand his executioner: *Gen. 6.* God was wroth with the whole world, and though the earth was naked, when they were drowned, yet he regarded nothing, but destroyed a world of mē together. This is he which
resisteth

resisteth the proud, what shal we
do if the world be against vs, and
the flesh against vs, and the diuel
against vs, and God against vs
too, which should defend vs? In
heauen, in earth, and in the sea
he findes vs out. And as the dis-
pleasure of a king draweth many
enemies with it, so the displeasure
of God setteth all his creatures a-
gainst vs; therefore he is called the
lord of hosts, as though he came *Eesai. 1.14.*
with an army against vs. When
he fought against the *Aramits*, *Iosh. 10.5.*
the sunne tooke his part: when
he fought against the *Sodomites*, *Gen. 19.*
the fire tooke his part: when he
fought against the *Ægyptians*, *Exod. 14.*
the water tooke his part: when
he fought against the *Murmurers* *Nem. 16.*
the earth tooke his part: when
he fought against the *Idolators*, *Dan. 3.*
the *Lions* tooke his part: when

2. King. 3.

24.

1. Sam. 4. 7.

Pro. 29. 23.

Matth. 4.

he fought against the mockers,
 the beares tooke his part: this is
 he which resisteth the proud
 what cā he hope, which remem-
 breth that God is set against him,
 and that the Lord of heauen and
 earth is his enemy? This thought
 made the Philistines flie and say,
 God is come into the host: no
 enimie is like this enimie: he
 euer ouercommeth, and when
 he hath ouercomen, he can cast
 into hel, and make the diuels tor-
 ment them againe: therefore wel-
 might *Salomon* prophesie, *Prov.*
29. 23. the pride of mā shall bring
 him low; for God hath over-
 come him who brought pride
 into the world; and as pride
 brought him low, so *Salomon*
 faith, it shall bring men low too.
 What a turne is this, that, that
 which he tooke like a chaine, as

David

David saith, to adorne him, doth *psal. 73. 6.*
hang him: that which he tooke
to exalt him, doth debase him:
that which he took to win loue,
getteth hatred: that which he
tooke to obtaine glorie, procu-
reth shame: as if God did take the
sword out of his hand, as *David*
tooke the sword of *Goliath*, and *1. Sam. 17.*
slew him with his own weapon. *51.*

When the Pharisee said he was
not like the Publican, he said *Luk. 19. 11:*
true: for then he was not like the
Publicane indeed; because the
Publican was better then he. So
when a proud man thinkes best
of himselfe, then God and men
thinke worst of him: all his glo-
rie is but like a vapour, which
thinmeth as though it would go
up to heauen; but when it comes
to a little height, it takes fire and
is downe againe, and neuer as-

32 *The first Sermon*

Gen. 3.

cends more. So *Adam* thought that the faire apple should make him like his maker; but God resisted his pride, and that apple made him like the serpent which

2 Sam. 15. 2

tempted him with it. *Abalom* thought that rebellion would make him a king; but God resisted his pride, and his rebellion touched him on a tree: *Nimrod*

Gen. 11.

thought that *Babell* should get him a name; but God resisted his pride, that the name of his building was called confusion ever

Dan. 4.

since. *Nabuchadnezzar* built his Pallace for his honour; but God resisted his pride, and his Pallace spued him out when his servants

Esai. 22.

remained in it. *Shebna* builded a sepulcher for his memoriall, but God resisted his pride, and buried him in another countrie where he had no Sepulcher provided.

Herod

Herod hoped, when the people cried at his words, It is the voice of God, that he should be worshipped euer after like a God; but God resisted his pride, and before he descended from his throne, the wormes so defaced his pomp, that none which called him god, would be like vnto him: so when women take more paines to dresse themselves, then they do all the day after, and pay deerer to maintaine one vice, then they need to learne all vertues, they think to please me by it; but God resisteth their pride, and all that see the, though they cap and curtsie to them, yet they iudge worse of them, and thinke that they would not weare these signes of lightnesse and pride, vntill they were light and proud indeede. Thus if their apparrell cōdemne

34 *The first Sermon*

Num2..2

them before men, how will it
condemne them before God? if
sinne did not blind them, could
they so deceiue theselues to take
the contrarie way, and think that
should honour them which dis-
graceth other? But as *Balaam* was
stopped, and knew not who stop-
ped him, so they are resisted, and
know not who resisteth them:
though they do all to please, yet
they can please none: they please
not God, for God resisteth them:
they please not the humble, for
the humble are contrarie to the
they please not the proud, for the
proud doe enuie them which
strive to be as proud as they: they
please not themselves, because
they cannot be so proud & brave
as they would be: onely they
please the diuell, because their
pride doth intitle him to them.

Thus

Thus much of Gods battels
 against the proud: here *Peter* lea-
 ueth the proud with this brand
 in their forehead, *This is the man*
whom God resisteth: then he tur-
 neth to the lowly, and comfor-
 teth them: *But he giueth grace to*
the humble: as if he shold say, you
 are like *Iohn* the beloued disciple *Ioh. 13.23*
 which leaned on **C**hrists bosom;
 though God resist the proud, yet
 he wil not frowne vpon you: but
 when he resisteth them, he will
 giue grace vnto you; as if he shold
 say, the proud are without grace,
 for God giueth not grace vnto
 the proud, but to the humble, ac-
 cording to that of *Esay 66. 2.* *to Esai. 66. 2*
him vwill I looke, euen to him that
is poore and of a contrite heart, and
trembleth at my vvords. Therefore
 learne of me (saith Christ) to be *Math. 23*
 humble and meeke, as though the

humble & meeke were his scholars. Therefore God must needes loue the humble, because they are like his sonne: they shal haue his best gifts, of which he sayth,

2. Cor. 12. 9. *my grace is sufficient:* as if he should say, he which hath giuen you his grace, can he denie you anie thing? as Christ saith, *He vvhich hath giue vs his sonne, vwill hee not giue vs all things vwith him?* Therefore grace may be called the gift of gifts, because all giftes come with grace, as the court goeth with the Queen. Therefore feare not to be humble, lest you be contemned: for all the promises of God are made to humilitie, and yet men feare to be humble lest they should be contemned. Humilitie did not make *John* contemptible: but when he refused the name of a prophet, *Christ*

Mat. 11. 9.

Christ saith, that he was more
then a Prophet. Humilitie did
not make *Moses* contemptible,
but as he was the mildest mā vp- *Num. 12.*
pon earth, so he was the greatest
man vpon the earth. Humilitie
did not make *Dauid* contempti-
ble, but when he humbled him-
selfe, he sayd vnto *Michol*, I will *2. Sa. 6. 22.*
bemore humble yet, and lowly
in mine owne sight, yet thou and
thy maides shall honour me. As
Christ ceased not to be a king
because he was like a seruant, nor
to be a lyon because he was like
a lambe, nor to be God because
he was made man, nor to be a
Iudge because he was iudged: so
man doth not loose his honour
by humilitie, but he shalbe hono-
red for his humilitie, as the Sōne
was honoured when hee was *Luke 14. 28.*
humbled.

1. Sam. 17.
28.

Gen. 28. 12.

Mat. 12. 13

Thus humilitie hath found
that which pride sought, like lit-
tle *David*, which was least accō-
pted of, and yet got the victorie,
yea when no man durst encoun-
ter with the Giant. This is the
ladder by which we must ascend;
pride did cast vs downe, and hu-
mitie must raise vs vp. As the
way to heauen is narrow, so the
gate is low, and he had neede to
stoop which entreth in at it: ther-
fore be not proud, lest God op-
pose him selfe against you, but be
humble, and the grace of God be-
longeth to you. So long as thou
art proud, & readest this sentēce,
God giueth grace to the humble,
thou mayst say to thy soule, soule
thou hast no part herin: for grace
is the portion of the humble, and
the dowrie of the meeke, and the
treasure of the lowly, but to thee
it is

it is sayd, *The Lord resisteth the proud*, as if he should say, auoyde

Sathan, or, depart frō me ye wicked. Thus you see how you may

Mat. 4.

Mat. 23. 48

haue God your friend or your enemy, *he resisteth the proud, and giveth grace to the humble*: if thou disdain to learne humilitie of man, learne it of God, who humbled him selfe from heauen to earth, to exalt thee from earth to heauen: to which kingdom whē

the proud shall be shut out,

the Lord Iesus bring

vs for his mer-

cies sake.



THE SECOND
SERMON, ENTITVLED
THE YOUNG MANS
TASKE.

ECCLES. 12.1.

*Remember thy Creator in the dayes
of thy youth.*

IF it be so as they say,
that none but yong me
heare our doctrin, then
this Text is well chosen for the
auditorie, to teach young men
that, which if they learne, they
may say with *Dauid*, *I haue more
vnderstanding then the auncient,*
Psalms. 119. 100. All Scripture is
Luke 3.10 mans dutie, & answers like *Iohn*
Baptist.

The young mans taske. 22

Baptist, to what shall we do? In
the first of *John* 2.v.12 *John* saith, *1 Joh. 2.12*
I write unto you babes, I write
unto you children, I write unto
you fathers, I write unto you yong
men, I write unto you old men:
so the word which is called a fly-
ing booke, flieth from one age to *Zach. 5.1.*
another, from one sexe to ano-
ther, from one calling to another,
til like a Iudge it hath giuen eu-
ery man his charge. Among the
rest I may call this Scripture the
young mans taske, wherein the
wise man sheweth whē is the best
time to sowe the seed of vertue,
that it may bring forth the fruit
of life, & make a mā alway ready
to dy. Let him remēber his Crea-
tor in the dayes of his youth, and
all his life shal runne in a line, the
middle like the beginning, & the
end like the middle, as the sunne

Luk. 10.

setteth against the place where it
rose. After *Salomon* had described
man, like *Martha* troubling and
toying him selfe about manie
things, at last he brings him to
that one thing necessarie, which
Christ taught *Marie*, and shewes
him that if he had begun there
at first, he had found that which
he sought without trouble, and
bene happier manie yeares since,
then he is now. Therefore to the
which are young *Salomon* shews
what aduantage they haue aboue
the aged, like a ship which seeing
another shippe sincke before her,
lookes about her, pulles downe
her sailes, turneth her course, and
escapes the sands, which would
swallow her to: so they which
are yong need not trie the snares
of the world, and the issues of sin,
which old men haue tried before
them,

them, but take the experience of others, and go a nearer way to their desires. That is this (saith *Salomon*) if thou wouldst haue a me settled peace, or hartie ioy in this world, which thou hast bin seeking all the time since thou wast born, thou must remember thy Creator, which made thee, which elected thee, which redeemed thee, which preserueth thee, which will glorifie thee. And as the remembrance of a friend doth recreate the minde; so to thinke vpon god wil supple thy thoughts, dispell thy griete, and make thee chearfull, as the sight of the Arke comforted *David*: for ioy is where God is, as light is where the sunne is. Now if thou woldst haue this ioy to be long, and escape these thousand vanities, which *Salomō* tooke for the way before he found

2 Sam. 6.

24 *The second Sermon*

the way, thou must remēber thy creator in thy youth, at the first spring, and then thy happinesse shall be as long as thy life, and all thy thoughts a forecast of heauē.

This is the sum: *Salomon* findes man seeking happinesse out of the way, as *Esau* hūted for a blessing and went without it, he pities to see him seek and not finde,

Gen. 27. 33.

runne and not obtaine, therefore he setteth him in the way like a guide sent from heauen, which had straied himselfe before, and now hauing recouered his way,

1 King. 11. 3

stands like a marke in the turnings to direct all that passe by, and because the traveller marcheth chearfully, which knoweth his way before hee setteth forth, therefore from the first setting forth, euen from youth, when a man begins to runne his pilgrimage

mage

The Young mans taske. 48

Salomon tels him how he
should walke, and sets him in a
sure way, which he calleth the
remembrance of God: as if hee
should say, walke with God as
Enoch did, and remember that *Gen. 5. 22,*
the which shalbe thy iudge doth
see all that thou doest, and heare
thee at euerie word, and this
thought shall keepe thee in the
way like the fierie pillar which
went before the Israelites. In *Exod. 13. 21*
the next chapter before, and in
the ninth verse, Salomon said, Re-
membre O young man in thy youth;
how he hath changed his note,
Remember O young man in
thy youth, no more reioyce but
remember. Salomon mocked be-
fore, and shewed what they did
remember: here hee sheweth
that they should remember, least
the libertine should misconster

46 *The second Sermon,*

him, and say, *Salomon* taught vs
to reioice, *Salomon* gaue vs leaue
to sin, *Salomon* said, do as ye list
for yee are young men, and haue
a priuiledge of vanitie: he recant
with a breath and denies his
word where he spake it: what
said I? Reioice o yong man in thy
youth, I would say, Remember o
young mā in thy youth. So God
mockes vs while we sinne, like

1 King. 22. Micha which bad *Achab* fight
25 & 17. forbade him againe: so he bid

them reioice, and forbids them
again, Reioice not in thy youth
but repent in thy youth. One
would thinke that *Salomon* should
haue giuen this memorandum
ther to old men, then to young
men, let them repent which looke

Lam. 3. 27. to die. O saith *Jeremie*, it is good
for a man to heare the yoke
in his youth: if it be good to suffer

The Tongmans taske. 47

ayouth, it is better to learne in
youth. Therefore if *David* wisht *Psal. 137. 6*
that his tongue might cleaue
to the roose of his mouth if he
forgot Ierusalem, what are they
worthie which forget God the
king of Ierusalem? Can a child
forget his father saith *Moses*? *Deut. 32. 6.*
therefore who is too young to
remember him, seeing the child
can know his father? As the
deepest wounds had need to be
first tented, so the vnstabliest
minde had neede to be first
confirmed, in this extremitie
of youth, as *Salomon* shewes
them before he teacheth them:
for in the last verse of the for-
mer Chapter, he calleth youth
minie, as if he would speake
of it in a word, and say
that Youth is euen the verie
seed of sinne. Therefore when

48 *The second Sermon,*

Gen. 1. 27.

he had shewed young men their
follic vnder the name of vanities,
like a good Tutor hee taketh
them to schoole, and teacheth
them their ducie: *Remember thy
creator*, as though all sinne were
the forgetfulnesse of God, and all
our obedience came from this
remembrance that God created
vs after his owne image in right-
eousnes and holinesse, to serue
him here for a while, and after to
inherit the ioyes which he hath
himselfe, which if we did remem-
ber, doubtlesse it would make
vs ashamed to thinke, to speake,
and do as we are wont. For what
man doth remember his crea-
tor, or why hee was created,
while he sweareth and forswear-
eth, and maketh his trade of
sinne, as though there were no
God to iudge, nor hell to punish.

Thi

This is because the remembrance
of God which would awake sin-
ners, is so chased from men for
fear it should hinder the of their
pleasures, that they dare not
think of him, but strue to forget
him like sleepers which would
heare no noise, that they may sin
without feare. Therefore he be-
cometh a schoolemaster for God,
he calleth children vnto him be-
fore they be corrupted, to teach
them this one lesson for the guid-
ance of their life: *Remember thy creator,*
in which he draweth them as it
were with two cords, the short-
light of their youth, and the infi-
nite infirmities of age, to shew
how soone our youth is gone,
which we think will neuer haue
end. *Salomon* doth not reckō it
by yerres, but by daies: *In the daies*
of thy youth, so the scripture num-

50 *The second Sermon,*

Psal. 19. 12 bers our life by daies and houres,
1. Pet. 3. 10. & minutes, to teach vs to make
 vse of all our time, and euery day
 to thinke vpon the end. Yet least
 they should possit ouer this reme-
 brance vnto age, which is the
 generall day that al set to repent,
 after this verse *Salomon* brings
 in the old man, deafe, and blind,
 and lame, and stammering, for
 the young man to behold, as if
 he should say, Lookc my sonne,
 is this man fit to learne? which
 cannot heare nor see, nor speake
 nor goe? therefore *Remember thy*
creator in the daies of thy youth,
 before this dotage come: this
 is the leauell of our message,
 to hasten them forward which
 trauaile towards heauen, be-
 cause there is a great space be-
 tweene God and vs, and much
 to do to aspire the top of mount
 Sion.

The young mans taske. 51

Sion. Therefore as *Abraham* rose *Gen. 22. 3.*
early to sacrifice his sonne in
the morning, so in the morning
of thy life, sacrifice thy selfe to
God, and let him which is $\alpha\lambda\phi\omega$
in euerie thing, be $\alpha\lambda\phi\alpha$ in thy *Rev. 22. 13.*
conuersion, that is the beginning
as well as the end, because we
are giuen to set the best last,
that we may haue a longer time
for our sinnes, and pleasures,
like the Iewes in the first of
Haggai and the second, which *Haggai. 1. 2.*
said alway, the time was not yet
come when they should build
the temple. Therefore the holy
ghost crieth so often, this is the
acceptable time, this is the day of *2. Cor. 6. 3.*
saluation, to day heare his voice,
like *Rebecca* which taught her *Gen. 27. 9.*
sonne the nearest way to get the
blessing. Whē Christ wēt about
to cast out diuels, they said that

52 *The second Sermon,*

Mat. 3.29. he tormented them before the time: so whensoever thou goest about to dismisſe thy ſinnes and pleasures, though thou ſtay till thou be an old man: yet they will ſay ſtill that thou diſmiſſeſt them before the time: but then is the time when the diuell ſaith, the time is not yet: for the diuell is a lier, & knoweth that with what liquor our veſſels be ſeaſoned at firſt, they will taſt of the ſamee uerafter, whether it be good or bad. Therefore as God ſueth to haue vs beginne at goodnes, ſo the diuell moueth vs to begin at wickednes, alledging either that we are not reſolved yet to leaue our pleasures, or elſe that God is exceeding mercifull to ſinners, or elſe that we ſhall haue ſpace enough to repent hereafter: ſo he ſtands as it were at the ladders
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note & keepes vs off w ith these
weapons that we cannot get vp-
on the first staff, but one thought
or other pulleth vs backe, when
the foote is in the stirrop readie
to ride away from all our sinnes
at once. Thus we haue long pur-
posed to serue God, and euerie
man thinketh that he should be
loved, but we cannot accord of
the time when to begin: One
saith when I am rich: another
saith when I am free: another
saith when I am settled: another
saith when I am olde, then my
pleasures will leaue me, and I
shall be fitter to fast and pray, and
sequester my selfe: but now I shal
be mocked if I be not like o-
thers. Thus like bad borrowers
when our day is past alreadie, we
crave a longer, and a longer, and
yet a longer time, till we be ar-

54 *The second Sermon,*

rested with death, before we considered why we liued. For as no discipline is vsed where Christs discipline is neglected, so no time is obserued, where Gods time is omitted. It is an olde saying, Repentance is neuer too late: but it is a true saying, Repentance is neuer too soone: therefore we are commaunded to run that we may obtaine, which is the swiftest pace of man. The Cherubins were portraited with wings before the place where the Israelites prayed, to shew how quicke they went about the Lords businesse. The hound which runs but for the haire, girds foorth so soone as he seeth the haire start, the hawke which flieth but for the partridge, taketh her flight so soone as she spies the partridge spring: so we should follow

1. Cor. 9. 24.

Exod. 25. 20

The yong mans taske. 55

Now the word, so soone as it
speaketh, and come to our mai-
ster so soone as he calleth. For
God requiring the first borne for *Exod. 13. 2.*
his offering, and the first fruits *& 12.*
for his seruice, requireth the *Exod. 12. 29*
first labours of his seruants, and *Leuit. 27. 26*
as I may say, the maydenhead *Num. 5. 9.*
of euerie man: therefore so soone
as man was created, a law was
giuen him, to shew that hee *Gene. 2. 5. 6.*
should liue vnder obedience,
from the day that he is borne, so
soone as he is borne he is bap-
tised in the name of God, to shew
that when wee can not runne
to Christ, we should creepe vnto
him, and serue him as we can in
youth & age. So soone as he be-
ginneth to pray, he sayth, thy
name be hallowed, thy kingdom *Mat. 6. 9.*
come, thy wil be done, before he *Luke 11. 2.*
aske his dayly bread, to shew

that we would seeke the will of God before the food which we liue by, much more before the sinnes and pleasures which we perish by. So soone as the Lord distributed the talents, he inioyned his seruants to vse them, who is so yong which hath not receiued some talent or other? therefore youth can not excuse him, because the talent requires to be vsed of euery one that hath it. So soone as God had created the man, and the woman, he commaunded them to encrease and multiplie. Shall we increase and multiplie in the flesh, before we increase and multiplie in the spirit? The first thing that God did after he created heauen & earth, he did separate light from darkness, shewing vs how we should separate our good from euill, before

*Mat. 25. 15.**Luk. 19. 13.**Gen. I.**Gen. I. 14.*

The yong mans taske. 57

fore our good become euil. The first lesson that *John* taught, was Repent, for the kingdom of hea- *Mat. 3.2*
uen is at hand: the first lesson that the Disciples taught was, Repent *Mat. 10.*
too, for the kingdom of heauen is at hand : and the first lesson that Christ taught, was Repent, for the kingdome of heauen is at *Mat. 4.10.*
hand : to teach vs what we shuld do first, *Repent* was the first lesson to yong and olde : for what can we owe God to morrow for which we are not indebted to day : Therefore *David* praied, Teach me, O Lord, to number *Psal. 90.12*
my dayes, not my yeares, nor my monethes, nor my weekes, but my dayes, shewing that we shall answere for dayes, as well as for yeares, for to day as well as to morrow, and for our youth as straightly as our age, euen as the

58 *The second Sermon,*

little children were deuoured
with Beares for mocking the
2 *Kin.* 2. 23. prophet, which made *Dauid* cry,
remember not the sinnes of my
Psal. 24. 7. youth, which he would not
haue spokē, if God did not mark
the sinnes of youth as well as
age. Therefore the fathers were
Dent. 6. 7. charged to teach their children
Psal. 78. 5 the same law which they had
Mat. 19. 14 themselues. Therefore Christ re-
buked the disciples which for-
bad the litle childrē to be brought
vnto him : for should children
honor their father, & not honor
God? It was a swete comfort
when the children went before
Christ to his temple, and sang
Mat. 21. 15 there *Hosanna*, to make their fa-
thers ashamed, which did not
know the *Messias* whē he came,
when their litle children knew
him? It is written that when
Christ

The yong mans taske. 59

Christ heard a yong man answer
that he had kept the commande-
ments from his youth, Christ be-
gan to loue him: which shewes *Mar. 10. 21*

how Christ loueth these timely
beginnings, when we make him
our nurse, and draw our first
milke from his breasts. There is
not one confession for old men,
and another for yong men: the
olde man sayth not, I did be-
leeue in God: the young man
sayth not, I will beleeue in God,
but both say, I do beleeue in god.
For he which is called, *I am*, in
me; of *Exod.* loueth *I am*, & ca-
neth not for *I was*, nor *I will be*.

When Christ asked *Peter*, louest
thou me? he looketh that *Peter*
should answer him, yea lord I loue
thee, & not driue off as *Felix* did
Paul, I will heare thee, I will loue
thee when I haue a conuenient

Iohn 21. 15

Acts 24. 26

time. For he which wil not com
when God calleth, whatsoeuer
he saith, it is vnpossible that he
should resolue to com hereafter:
for he which is euil, how should
he resolue to be good? There-
fore now or neuer, now, and e-
uer, the tree which buddeth not
in spring, is dead all the yeare.
When a man is first married, he
may vse the matter so to win his
wife vnto him, or to estrange her
hart for euer: whe a pastor com-
meth first to a place, with a
small matter he may make the
simple people like him, or dislike
him, so long as he stateth: when
the heire comes first to his lands,
lightly all his tenants begin to
speake well of him, or euill of
him: when a prince cometh
first to the crowne, by the lawes
which he maketh first, the pro-

The yong mans taske. 61

he gesse how he will rule euer
after, & either dispose their harts
to loue him, or wish his death.
Therefore the sage and beate[n]
counsell[er] aduised *Rehoboam* whe[n]
he began to reigne, shew thy self
louing to the people this day, &
they wilbe thy seruants for euer: as
though al the dayes after could not
so much as the first, such a vic-
tory it is to begin wel, as our pro-
verb saith, he which hath begun
wel is half his way, especially it is
good for a man to begin his re-
pentance, before he learne to be
wile: for herein our mindes do
follow our bodies: If our childre[n]
be deformed in their youth, we
never looke to see them well fa-
voured, so if the mind be planted
in sinne, seldome any goodnesse
wardeth out of that stocke: for
it must haue a time to grow

1. Chron. 12

the seed is sowne in youth which
commeth vp in age. And if we
can say of others when we see a
gracelesse boy, thou wilt proue
a wagge-string if thou liue to be
elder: why should we if we be-
gin as ill as he, think that we shall
be better and better, which iudge
that he will be worse and worse.
As the bowle is grounded, so it
runneth, and as the arrow is di-
rected at the first, so it flieth al the
way, ouer or vnder, or beside, but
it neuer findeth the marke vnles
it be leuelled right in the hand: so
they which make an euill begin-
ning forespeake themselves as it
were at the first, and wander out
all their race, because when they
shuld haue leuelled their life, they
take their aime amisse, therefore
happie are they which haue the
arrow in their hand, and day be-
fore

which brethē: for they need not wish
if we be yong againe. Now kill the
serpent in the egge, for when he
growes a serpent he will kill thee, if
thou cannot ouercome sinne in
thyne infancie, before the roote
fasten, and the fence be made a-
bout it, how wilt thou struggle
with the Lion, when he seeth
his prowes and sinne is become
like an olde man, so tough and
froward, that he will not heare?
As hard as it is to reclaime one
of these olde sinners or grand
Papists which are incorporate
into Poperie, as poyson is setled
in a serpent: so hard it will be to
reclaime thee, when thou wilt
begin to say, it hath beene my
custome, and I cannot leaue it.
Trie thy strength but with one
of thy sinnes, and see what shifts,
what excuses, what delaies it will

E if

Luke. 9. 39.

make, & how it will importune thee to let it alone, as the deuill tormented the child before he went out. If thou canst not discharge one vice that thou hast accustomed thy selfe vnto, when all thy vices are become customes, how wilt thou wrastle with them? therefore we bend the tree while it is tender, and breake the horse while he is a colt, and teach the dog while he is a whelp, & tame the Eagle while he is yong. Youth is like the day to doe all our workes in: for when the night of age cometh, euery man saith, I might haue bene lerned, I might haue beene a teacher, I might haue bin like him or him: but the haruest was past before I began to sow, & winter is come now my fruit should ripe. Thus euery mā that is old saith, he can
not

The yong mans taske. 65

not do that which he thought to
do, and crieth with *Salomon*: Ca- *Pro. 23. 6.*

rchise the child in his youth, &
he will remember it when he is
old: so corrupt him in his youth,
and he will remember that too.

This *Nebucadnezzar* perceiued, *Dan. I.*

and therefore he chose the to-
wardliest children of the Israe-
lites, to traine the vp in idolatrie
like the popish Seminaries, that
they might be his instruments an
other day: if he had let them a-
lone till they had learned the
truth first, he thought that they
would not take his way, therefore
he tooke the before they had any
religion, to frame them to his re-
ligion. If idolaters and papists be
so cunning in their generation,
to poison their children betime,
least they should proue christi-
ans after, what care appertaineth

66 *The second Sermon*

to christians, to season their children in the spring like the vertuous Lady wich *Iohn* comendeth,

2. *Iohn*. I. 4.

least they proue Papists & traitors, and reprobates, when they and their fathers looke for comfort of them. There was nothing which made *Rehoboam* to choose

2. *Chro*. 10. 8

such yong counsellors when he began to reigne, but because they were his companions before, therefore they became his counsellors after, this is the preferment of our sinnes, if they haue bene our companions in youth, in age they wil looke to be our counsailers, and maisters too : therefore the best season to seeke God, is to seeke him early before the fouds of wrath arise, and the heape of sin stand vp like a rampierd wal betwene God and vs. They which

Prov. 3.

seeke me early shall find me, saith
wif-

wisdome: but to them which de-
ferre she saith, they shall seeke me
but they shal not find me, because
they do not chuse the feare of the
Lord, that is, when good & euill
were set before them, they did
preferre euill before good, as a
man chooseth that which he li-
keth, therefore when they seeke
me (saith God) they shall not find
me. How do you say then that
ye will seeke God, whē god him
selfe saith, that ye shal not find
him? Therfore in the 4 of *Pro.* &
the 7, wisdom is called the be-
ginning, to teach vs to seeke wis-
dome in the beginning: for saith
Christ, if ye seek the kingdom of *Mat. 6. 33.*
heauen first, all the rest shall be
cast vpon you: he saith not, if ye
seeke the world first, heauen
shall be cast vppon you, but if
you seeke heauen first, worldly

things shall be cast vpon you: he which doth beleue this would first seeke the kingdom of heaue for that which followeth, that al the rest might be cast vpon him:

1 Kin. 3. 13. as when *Salomō* desired wisdom before honor, god gaue him wisdom and honour too, because he sought the best first. There was a poole in Iurie where the sicke and leprous lay, for at one time of the day the Angell came and stirred the water, then he which stepped in first, was healed of his disease: he which stepped in first was healed (saith *Iohn*) none but he which stepped in first: so he which taketh time is sure, but he which forefloweth time oftner faileth then speedeth, for when golden oportunitie is past, no time will fit for her. If *Elishah* would be serued before the widow,

widow, when she had but a little ^{1.King.17.}
cruise of oile which was not e- 13.

nough to serue her selfe, wil God
be serued after *Eliab*? will God
be serued after thee? nay after the
flesh and after the diuell? Thou
maist read in the 19. of Leuit. and
the 13. that God would not haue
the laborers hire to stay in thine
hands all night, but would haue
thee pay him before thou sleepe:
if God would not haue the la-
bourers due stay in thine hands
one night, how darest thou keep
his due from him day and night,
so many daies and nights, and
weekes, and monethes, & yeares
together? Where is the morning ^{2.King.3.}
sacrifice which God requireth, 20.
nay where is the euening sacri-
fice which God requireth? The
gloomie morning hath ouercast
the whole day: dost thou thinke

Psal. I. 2.

it enough if thou do not sit in the chaire of scorers, or if thou do not stande in the way of sinners? He which standeth staieth not: he which sitteth taketh his ease, but he which walketh goeth away, yet he which walkes in the way of sinners, though he neither sit nor stand is not of the blessed number, but he which neither sitteth nor standeth, nor walketh is blessed (saith *Dauid*) the first Psalme, the first verse. Alas then why do we sit, if they which stand are accursed, & they which walk are not blessed?

*Mat. 6. 33**Mat. 8. 21*

Christ saith, First seek the kingdom of God, & we say, first let me burie my father, and first let me bid my friends farewell, and so manie things first, so long in burying our father, and bidding our friends farewell, that is, the riches,

The young mans taske. 71

riches, and honours, and pleasures of this world, that there is no time left to seeke the kingdom, but *follow me* is turned to *follow vs*; Christ must follow our sinnes, and come after our pleasures, or else he shall not be serued at all. When we were children, we deferred till we were men: when we are men we deferre till we be old men: when we are old men we deferre till death, in all our life we finde no leasure to liue well, but flit from sinne to sinne, from wicked thoughtes to wicked speeches, from wicked speeches to wicked deeds, as the fly skippeth from sore to sore, vntill we be cast so farre behind, that we haue no courage to go forward, or els straied so farre out of our way, that we care not to seeke it again.

Matt. 8.22.

Mat. 6.33. Therefore I cannot say to you as
 Christ said: *First seeke the king-
 dome of heauen*, for then you
 should haue sought it long agoe:
 but now I must say with the A-
Ephe. 5.16. postle, Redceme the time, and at
 last seeke the kingdome of hea-
 uen. For it is to be feared that as
 little flies when many came togi-
 ther, plauged and destroyed the
 Egyptians: so short houres, but
 manie in sinne and securitie will
 steale away our whole life, and
 deceiue our repentance, while
 we liue like beastes longer then
Dan. 4. *Nebuchadnezzar*. There be not
 many Lots, but many linger like
Gen. 19. *Lot*, loath to depart vntil they see
 the fire burne. If the Angel had
 not snatched him away, *Lot* had
 perished with Sodom for his de-
 lay. There be not fise foolish vir-
 gins and fise wise, but fise for
 one

The young mans taske. 73

One knocke when the doore is shut. There be not many *Simeons* but many as old as *Simeon*, which *Luke. 2.28.* neuer yet imbraced Christ in their hearts: they thought to repent before they were so old, yet now they dote for age, they are not old enough to repent yet: nay I am sure, many masters of Israel, Maiors, Aldermen, Shriefes, Iustices, Bailifes, Constables, and Gentlemen know no more what it is to be borne againe, then *Nicodemus* which came by night, *Iohn. 3.3. & 7.50.* line after line, sermon after sermon, and the blacke more like himselfe, all their termes are vacations, all their religion promises, and all their promises hypocrisies. In steed of Catechizing their childrē, as *Salomon* teacheth them, they Catechize them to hauke and hunt, to ride & vaunt,

*Matth. 4.**Nem. 5. 9.*

to roist and sweare, to game and daunce as they were catechized themselves, least the child should proue better thē his father, & thē he is qualified like a gentleman. Is this to seek the kingdom of heaue first or last, or not at al? Wo to the security, wo to the stubbornesse, wo to the drowfines of this age: the theefe commeth at midnight, and we sleepe till the dawning of the day, we let in Sathan before we bid him auoid, we sell our birth-right before it come to our hands, we seeke for oile whē our lamps should burne, this day passeth like yester day & the morrow we will spend like this day; so he which should haue the first fruits cā get no fruits, because we mar the groūd before we sow it. Consider this, ye which might haue knowne a thousand things
more

The young mans taske. 75

more then ye know, if ye had be-
gū whē *Salomō* taught you. God
wil not alway knock at the dore, *Matth. 23.*
Christ wil not alway clock like a *37.*
hē, *Iohn* will not alway cry in the *Mark. 1. 3.*
wildernes, but mercie is in the
forward, & iudgemēt in the rere-
ward. They which can say now,
we haue a Prophet, shall say we
had a prophet, but we entertained
him like the Gergesites, so God *Matth. 8. 28.*
sent him away from vs like *Ionah*
to the Nineuites, whē the Israe-
lites despised him. Yet wisdome *Prou. 1. 20*
crieth in the streets, Let euery *Io-*
seph store vp before the famine *Gen. 41. 49*
come, for he which promiseth
thee pardō whē thou dost return,
doth not promise that to mor-
row thou shalt return: repentance
is a gift, and a gift must be taken
whē it is offered; the time past is
gone, & thou cannot recal that to

76 *The second Sermon,*

repent in, the time to come is vncertaine, and thou must not assure that to repent in, the time present is onely thine, and thou maist repēt in that, but anon that wil be gone too. Therefore as *Samuel* began to serue God in his
2.Tim.3.15 minoritic, as *Timothie* read the Scriptures in his childhood, and
Luke.2.40. *John* grew in spirite as he ripened in yeares; so whether thou be old or young, thy repentanc cannot come too soone, because thy sin is gone before. If thou lackest a spur to make thee run, see how euery day rūneth away with thy life, youth commeth vpon childhood, age commeth vpon youth, death cōmeth vpō age with such a swift saile, that if all minutes were spent in mortifying our selues, yet our glasse would be rū out before we had purged halfe

our

our corruptions. All these examples & sentences, and prouerbs, & reasons do crie with *Salomon*: Remember thy Creator in the daies of thy youth. This is the kings commendation or greeting to the colledge of youth, but how shold young men remember God whē old men forget him? If *Noah* be drunkē, who shall rebuke *Cham*? It is time to remember God in age, or to forget him for euer: therefore as the Israelites gathered twise as much Manna the day before the Saboth, as they gathered any day before that, because they might not gather vpo the saboth: so the gray head which looketh euery day for the last saboth when he shall rest in the graue, should pray twise as much, heare twise as much, do twise as much, to prepare the sacrifice of his bo-

78 *The second Sermon,*

die & soule readie, & acceptable
vnto God, because the night is at
hād whē he cānot hear, nor pray,
nor repent. It is said that the di-
Rev. 13. 12. uel is very busie because his time
is short, but the time of an old mā
is shorter. What hast had he need
to make that must go farther thē
Ierusalē, farther thē the Moores,
farther then the sunne in a yeare,
or a moneth, or a weeke, which
the saints were going al their lifes.
Therefore if youth had need of
legs, age had need of wings to fly
vnto God, but as Christ said, the
poore receiue the gospel, though
the rich be more bound: so we
may say, the yong mē receiue the
gospel, though the old men haue
more cause: the young men fol-
low Christ, the yong men heare
the word, the yong men sanctifie
thēselues, the yong mē stand for
the

the church, the young mē beate
the heate of the day, and Noah is C. 11. 9.
drunkē, old Lot is sleepe & Sam-
son hath lost his strength. Once
the yonger brother did steale the
blessing frō the elder, & now he
hath gottē it again, as the malice
of Esau shewes, which persecutes
him for it, I speake it to their
shame, they which wear the furs,
& scarlets, as though they were
all wisdom & gravity, & holi-
nes even to the skirts, may say as
Biddijah said to Michah, when did I. King. 11.
the spirite of the Lord depart frō
me, and go to thee? when did
I depart from vs and go to
you? They are so nouised to the
world & acquainted with sinne
that it is too late now for the
word to speake vnto them: they
may look vpon the signes of wis-
dom & gravity, & holines, whē

80 *The second Sermon,*

Gen. 9.

Matt. 8. 10

they see their long beards & gray heads, and side gownes, and aske why is this bush hanged and no wine within? What maruel then if they be not recouered, but mockt and pointed at, when *Sem* and *Iaphet* had need come againe & couer their wickednes. What a shame was it to the Israelites when Christ said by a Centurion, I haue not found so great faith in Israel; so what a shame is it to the Elders, that Christ may say, I haue not found so great faith nor knowledge, nor zeale in masters and fathers, and rulers, as in seruants and children, and prentises, which made an old father of this citie say, which now is with God, that if there were any good to be done in these dayes, it is the young men that must do it, for the old men are out of date,
their

The Yongmans taske. 81

their courages steepe as their
shoulders, their zeale is withered
like their brows, their faith stag-
gereth like their feete, and their
religion is dead before them. Be
ashamed of this yee which are
come to that time which your
selues did set to repent, and yet as
though there were another age
to repent after old age, spend age
like youth, as if you were ap-
pointed to die in your sins. God
hath chosen the weake things
saith *Paul*. *1. Cor. 1.* I may say God
hath chosen the young things to
do his worke, as if the Lord had
spoken to you in his wrath. Fa-
thers I wil prouoke you by your
seruants, as once he threatned to
prouoke the Iewes by the Gen- *Deut. 32. 21*
tiles: therefore be of good cheere
young *Daniel*, young *Samuel*,
and young *Timothie*, though

82 *The second Sermon,*

our aduersaries be as the Ara-
2 King. 6. 10 mites, yet there be mo with vs the
 against vs. Ye are flesh & bloud,
 but if ye be sanctified, it is the spi-
 rite which hath sanctified you:
Luk. 11. 22 for the diuell would not go out,
 vnlesse a stronger then the diuell
 had entered the house. VV hē you
 come to be richer and elder like
Demas, then take heed that you
 do not imbrace the world as *De-*
2 Tim. 4. 10 *mas* did, and turne to that which
 yee condemne. The vine would
 not leaue her grapes, nor the
 oliue her fatnesse, nor the figtree
 her sweetnesse to be a king, but
Judg. 9. the bramble did: he is not a vine
 nor an oliue, nor a figge-tree, but
 a brāble made for the fire, which
 leaueth his righteousness to be-
 come worse. He which is of the
 church will say with the church,
 in the Canticles, I haue washed
 my

The young mans taske. 83

my feete, how should I defile the *Cant. 5. 3.*
again? let the dogge turne to his
vomite, & the swine to the wal-
low, but thou hold on thy sacri-
fice to the euening like *Abraham, Gen. 15. 12.*
euen to the euening of thy life,
and a full measure shall be mea-
sured vnto thee, as thou hast
measured thy selfe: vnto which
measure without measure
the Lord Iesus bring
vs, Amen.

F iiij



THE THIRD
SERMON CON-
TAINING AN EX-
hortation to patience.

PSALME. 34. 19.

*Manie are the troubles of the
righteous, but the Lord deliue-
reth him out of them all.*



Ere the righteous
are the agents, their
cōdition, troubles,
and the Lord their
deliuerer. So manie
things fall out contrarie to our
minde euery day, that he which
wanteth patience in this world,

The triall of the righteous. 85

is like a man which stands trembling in the field without his armour, because euery one can strike him, & he can strike none: so the least push of paine, or losse, or disgrace, dooth trouble that man more which hath not the skill to suffer, then twentie trials can moue him which is armed with patience, like a goldē shield in his hand to breake the stroke of euery crosse, and saue the hart though the bodie suffer. For while the heart is whole, *A sound spirit* (saith Salomon) *vwill beare* Pro. 19. 14. *his infirmitie: but a v wounded spirit v what can sustaine?* Therefore as the lidde is made to open and shut, to saue the eye: so patience is set to keepe the soule, and saue the heart whole, to cheare the bodie againe. Therefore if you marke, when you can go by an

offence, and take a little wrong, and suffer a trouble quietly, you haue a kind of peace and ioy in your heart, as if you had gotten a victorie, and the more your patience is, still the lesse your paine is. For as a light burden borne at the armes ende, weyeth heauier by much then a burthen of treble weight, if it bee borne vpon the shoulders, which are made to beare: so if a man set impatience to beare his crosse which is not fit to beare it, he will grumble, and murmur, and start, and shrink, and let the burthen fall vpon his heade, like a broken staffe, which promised to helpe him ouer the waters, and leaueth him in the ditch: but if you put it to patience, and set her to beare it, which is appoynted to beare, she

The trial of the righteous. 87

It is like the hartie spies which came from Canaan, and sayd,

Iosb. 2.

It is nothing to overcome them:

So patience sayth it is nothing

to beare, it is nothing to fast,

it is nothing to watch, it is

nothing to labour, it is nothing

to be enuied, it is nothing to

be backebited, it is nothing to

be suspected, it is nothing to be

depraued, it is nothing to bee

imprisoned: *In all things* (sayth

Paul) *we are more than con-*

Rom. 8. 3.

querours, as though these things

came not to make vs mourners,

but to make vs conquerours.

Thus all is in the manner of bea-

ring, which maketh persecution

seeme ioifull to some, and irke-

someto others, which makes po-

uertie welcome to one, and bitter

to another, which makes him

sing in his sickenesse as if he were

whole, and they tore and whine
 and curse, as if they were not sick
 but franticke : therefore Christ
 yoke is called an easie yoke, be-
 cause it is easie to some, that is, to
 the which haue skil to beare it as
 Christ did beare it, by his infinite
 patience he suffered infinite paines
 for infinite sinnes. Patience was
 like a priuy coate vpon his soule,
 that when the deuill stroke at
 him, he was stroken himselfe,
 when death came to kill him, he
 was killed himselfe, and all the
 shot could not hurt him because
 of this preseruatiue, which he
 had about him, like *Samsons* hair
 which saued him from all his e-
 nemies. If the maister caried pa-
 tience about him, to guard him
 through these pikes of troubles,
 which stand like the fiery sword
 betwene vs and Paradice, how

Mat. 11.

Iud. 16. 17.

Gen. 3.

The triall of the righteous. 87

can the seruant escape them, vn-
lesse he be armed as his maister
was? For what hath the poore
man to beare his wants, what
hath the bond-man to beare his
griefes, what hath the sicke man
to beare his paines? but to lay it
vpon the shoulders of patience, *Ier. 10. 19,*
and say with *Jeremie, this is my
trouvv and I vvill beare it. As*
the tree which *Moyfes* cast into
the spring, seasoned the bitternes *Exod. 15. 25*
of the waters: so patience cast
into our troubles, seasoneth the
bitternesse of the crosse, and is in
stead of an assistant to euery man
to ouercom his troubles, like the
armour bearer which holpe *Io-*
nathan to vanquish his enemies: *1. Sam. 17*
he hath a deuise to draw such a
skin ouer our sores that shall
make our pourtie seeme riches,
our reproches seeme honor, our

bondage seeme libertie, our la-
 bour seeme rest, our paine seeme
 ease, our sicknesse seeme health,
 and all that hurtes vs reioyce vs.
 Therefore what a peace-maker
 were this in the cōmon wealth,
 if the Magistrate had patience to
 beare his enuie : if the prea-
 cher had patience to beare his
 studie, if the creditor had pa-
 tience to beare his losses, if the
 bond-man had patience to beare
 his seruice, if the husbandman
 had patience to beare his la-
 bour, if the sicke man had pa-
 tience to beare his paine, if the
 poore man had patience to
 beare his wantes, for want
 whereof manie thinke them-
 selues in hell, and say that no
 mans paine is like their paine,
 no mans wantes like their
 wantes, no mans foes like their
 foes.

The trial of the righteous. 91

bes; no mans wrongs like their wrongs, when they can scarce tell where their paine holdes them? Therefore albeit few can brooke humilitie, and charitie, and meekenesse, and thankfulnessse, and temperance, and these seuerer vertues which pull vs from pleasure, yet euerie man dooth wish for patience like a physition to ease his griefe, by all meanes that hee can. So they which are wicked, though they can not see the goodnesse of other vertues, yet they can see the goodnesse of patience, and perceyue when they see a patient man, and an impatient man, both sicke of one disease, yet that both are not troubled alike, but that he which hath patience, hath most ease, and he which is most impatient, is

most tormēted, like a fish which
 striues with the hooke, therefore
 euen those which can not suffer
 that they might haue rest, yet
 sing this patient prouerbe: *In suf-
 ferance is rest.* This is a lesson
 which I know you would all
 gladly learne, euen as *Pharaoh*
 longed to know his dreame,
 though you care not for vertue,
 as the cruell Iudge cared not for
 charitie, yet if ye could gain such
 a bargaine by any vertue to ease
 you of your paines, it woulde
 make you to looke vnto vertue,
 as *Pharaoh* vsed *Moses* but to
 remoue the plagues. This power
 God hath giuen to patience the
 medicinable vertue, that it should
 be like an wholsome hearbe in
 the world, or a physition general
 for all persons, and all diseases,
 Come vnto her all that are sicke,

or

*Gen. 41. 15.**Exod. 9. 28.*

The trial of the righteous. 93

for sore, or needie, or slandered,
therefore so manie scriptures go
like preachers about the bible to
exhort vnto patience, like a bea-
con which is set vp to call men
together, shewing vs *that by*
patience vve possesse our soules,
Luke. 8. as though a man with-
out patience had no rule of him-
selfe, *that a mans wisdom is*
known by his patience. Prou. 9.
as though that he which is not
patient cannot be wise: that by
patience we receiue the promi- *Heb. 10.*
ses, as though the promises did
not belōg vnto vs, vnles we haue
patience, *that patience breedeth*
experience, & experience hope. Ro.
4. as though he which waiteth
patience had no experiēce of god
to know the scope of his doings,
nor any hope to comfort him a-
bout the life to come, besides ma-

nie reasons mo, that the afflictions of this world are not worthy of the ioies that succeed the. *Rom. 8.* that al things, euen our afflictions turne to the best, if we loue God. *Rom. 8.* that they are blessed which weepe here, because they shall laugh hereafter. *Matt. 5.* that if we suffer with Christ, we shall raigne with Christ. *2. Tim. 2.* that the Lord loueth those whom he chasteneth. *Pro. 3.* that by suffering we are made like the sonne of God, whose life was a persecution: as though the holy Ghost by often calling vpon vs like the importunate woman, would compell vs to be patient, whether our flesh will or no. Besides these honourable prayes of patience of the Prophets, Euangelists, and Apostles haue set a number

Luke. 18.

exam

The triall of the righteous. 95

Examples before our eyes, like
banners of such cures as haue
bene healed by her, that as the au-
thor to the *Hebrues* faith of faith, *Heb. 11.*
By faith *Abel* offered a better sa-
crifice than *Cain*: by faith *Enoch*
was translated to heauen before he
saw death: by faith *Noah* prepa-
red the ark, & was preserued frō
the flood: by faith *Abraham* was
willing to sacrifice his son, and yet
belieued that in his seed all the
world should be blessed: by faith
Sara receined strength to bring
forth a child whē she was stricken
in yeeres, and past the strength of
the womb: so I may say of pati-
ence. By patience *Iob* did beare al *Iob. 1.*
the tormēts that the diuell could
scape vpo him: by patience *Jacob* *Gen. 29.*
put vp a thousand wrongs from *30. 31.*
Laban and his children, and ne-
uer complained in 21. yeres before

Gen. 45. 5.

he departed; by patience *Ioseph* forgaue his brethren, when he might haue put them to death, and gaue them foode when they feared reuēge : by patiēce Christ suffered banishment, and reproches, and scourges, vntil he went to his death like a lambe to the slaughter. Among the straunge cures of patience, *Dauid* may report of his experience what this playster hath done for him: for being a figure of Christ, he was alwayes hedged about with the Crosse which prooued his patience: like a touch-stone euerie day. As Christ was contemned of his country men: so *Dauid* was contemned of his brethren. As Christ fled to Egypt: so *Dauid* fled vnto Gath. As Christ receiued food of women: so *Dauid* receined food of *Abigail*. As *Herod*

*1. Sam. 26.**6. 27.**1. Sam. 28. 2**Luke 8. 2.**1. Sa. 25. 18*

perse-

The trial of the righteous. 67

persecuted Christ: so *Saul* persecuted *Dauid*, and the wrath of the king brought many enemies with it, that when he was anointed, yet he could not reigne, & when he reigned, yet his reigne was but a warrefare: the Philistins agaynst him: the Aramites against him: the Edomites against him: the Moabites against him: and *Absalon* his owne bowels for whom he cried, *vvould to god I had died for thee*: this son which was his darling, was his traitor, and sought his death which brought him to life; as though *Saul* had beene risen from the graue againe. In all these terrors *Samuel* shewes what was this pilgrimes comfort: But *Dauid* comforted himself in the Lord his god: as though he had no comfort but in God alone, this was the

Mat. 2.

1. Sam. 19. 2.

1. Sa. 26. 15.

2. Sam. 8. 26.

5. 6.

1. Sam. 15. 4.

2. Sa. 18. 33.

1 Sam. 38. 6

stone vpon which he leaned his head. *Dauid* then must be patient, for Many are the troubles of the righteous, but here is thy pardō, the Lord deliuereth him out of all. Whē he did behold his troubles like the host of the Aramites marching against him, therefore respecting his afflictions, he crieth, Many are the troubles of the righteous, respecting the promise he singeth, the Lord will deliuer him out of al. Thus by his owne foot *Dauid* measureth the condition of the righteous, and saith, Many are the troubles of the righteous: and then by his owne cure, he sheweth how they shall be healed, saying, The Lord will deliuer him out of all. If ye mark the spirit hath directed *Dauids* wordes to these two things, which make vs take our troubles

2. *Kin.* 6. 10.

les grievously. One, because
we doe not looke for them be-
fore they come, therefore Christ
told *Peter* before he suffered, to *John 21.22*
strengthen him when he suffe-
red. So the holie Ghost dooth
winne vpon the Crosse to keepe
vs in expectation of troubles,
that we might prepare faith and
patience, and constancie for
them, as *Noah* prepared an
Arke for the flood. The se-
cond thing which makes vs
to starte so at the Crosse, is be- *2.Kin.6.16.*
cause wee are like the Pro-
phetes seruant, which did see
his foes, but not his friends: so
wee see our sore, but not our
salue. Comfort seemes a farre
off like *Abraham* in the hea- *Luke.16.*
uens, as though it would ne-
uer come so low, therefore
wee go about to deliuer our

selues as it is sayd in the second
Psalme: Let vs breake his bands,
as though we could deliuer our
selues: *Hold you your peace* (sayth
Moyse) *for the Lord shall fight*
Exod. 14. 14 *for you:* so *Dauid* comes in like
a sacrificer, and sayth, Vexe not
your selues, for the Lord will de-
liuer you. Beare both these sen-
tences in mind, that you must go
through a sea of troubles, & then
that ye shall come to an hauen of
rest, and no affliction shall take
you, before you be armed for it,
and in euery trouble you shall
know whereto haue your reme-
die. *Many are the troubles of the*
righteous, but the Lord vwill deli-
uer him out of all: here be the two
hands of God like a wound and a
plaister, one casteth downe, and
the other raiseth vp. It is good
for a man to know his troubles
before

The triall of the righteous. 101

before they come, because they
are lightened in the expectation:
therefore God saith of *Paul*, *I vvil* Acts. 9. 16.
shew him how manie things he
shall suffer for me. God dealeth
plainly, & telleth vs the worst at
the first what we shall trust to, as
Christ told his disciples at the
first: *If ye vvil be my disciples, ye* Math. 16.
must take vp the crosse. Cold en- Math. 8.
tainmentment to breake their fast Luke. 9.
with therod: other feast-makers
saith Christ, broch the best wine Iohn. 2. 10.
first, but Christ himselfe keepeth
the best till last. This is the man-
ner of Gods proceedings, to send
good after euil, he made light af- Gen. 1. 8.
ter darknesse, to turne iustice in-
to mercie, as he turned water in-
to wine: for as beastes must be
killed before they could be sacri-
ficed, so men must be killed be-
fore they can be sacrificed, that is

the knife of correction must
 prune them, and dresse them, &
 loppe off their rotten twigs be-
 fore they can bring forth fruites:
 this is the hammer that squa-
 reth the rough stones till they be
 plaine and smooth, and fit for the
 Temple: this is the fierce messen-
 ger which is sent to compel them
 to the banquet, which will not
 come when they are inuited. Be-
 cause we are naturally giuen to
 loue this world more thē is good
 for vs, therefore God hath set an
 edge of betternes vpon it to make
 vs loath it, like a nurse which lai-
 eth mustard vpon her breasts to
 waine the child from the dugges:
*Many are the troubles of the right-
 teous, to vvaine vs frō the dug of
 the vvorld: yet they are but trou-
 bles, not plagues, nor curses, nor
 torments, but like the trauell of a
 woman,*

*Luke. 14.**John. 8. 2.*

womā, when the birth is ripe she
is deliuered, and straight she for-
gets al her pains for ioy that a mā
child is borne into the world: so
the seruants of God trauel but til
the fruit be ripe, when the new
man is borne, then their trauels
are ended, because one is borne
into the world like the sonne of
God. This is the difference be-
tween the afflictions of the righ-
teous, & the vngodly: when God
doth visit the wicked, his punish-
mēts are called plagues & curses,
& destructions: as the plagues of
Egypt, the curse of *Cain*, & the de-
struction of *Sodom*: but whē he
doth visite the righteous, his pu-
nishmēts are called correctiōs &
chastisemēts, & rods which pro-
ceed frō a father, not to destroy vs,
but to try vs & purge, & instruct
vs. As *Jacob* was blessed & hated

Exod. 3. 6.

Gen. 4. 2.

Gen. 19.

Gen. 32.

104 *The third Sermon,*

at one time, *Gen. 32.* so a man may be blessed and afflicted together, afflictions do not hinder our happinesse, but our happinesse cometh by affliction, as *Iacobs* blessing came with hating, and as peace is procured by war: therefore *blessed are yee* (saith Christ) *when men persecute you, Mat. 5.* as though they were blessed eue when they were persecuted: therefore this must not dismay vs, that the scripture saith, *Manie are the troubles of the righteous*, but rather reioice vs, because we beare the marks of the righteous. who shall fight the Lords battels but the Lords saints? Therefore when *Dauid* spake of manie troubles, he pointed to the righteous, as if he should say, this is your share, the rod is made for the child: Christ called the crosse the cup; the fer-

uant

1 *Tim. 3.*

Mat. 20.

The triall of the righteous. 105

man is beloued which drinks of
his masters cup: therefore Christ
reacheth it to the righteous, and
bids his disciples take the crosse. *Matth. ix.*
Euerie man which hath his hea-
uen here, doth labour and sweat
for his liuing, *Gen. 3.* and shal not
they which haue their hell here
suffer more thē they which haue
their heauen here? All men are
subiect to daungers and losses, &
sicknesse, but al which beleue in
Christ saith *Paul*, shall suffer per-
secution, *2. Tim. 3.* that is more
then daungers, or losses, or sick-
nes, for the world will not per-
secute her children, but she will
persecute Gods children: there-
fore this church is called the Mi-
litāt church, because it is alwaies
in warfare: therefore the gospel
is called the word of the crosse,
1. Cor. 1. 18. as though it came to *1. Cor. 1. 18.*

crosses, therefore *Paul* describing the way to heauen, draweth the

Acts. 14. 22 line by *manie tribulations*. The

cross way is the way to heauen, & the righteous walke in it, and therefore the children of God are not only called laborers, *Mat. 21.*

to shew what they should do for God, but they are called souldiers

2. Tim. 2. 3. to shew what they should suffer for God. The seruant

Iohn. 15. 20 is not aboue his master, but if

Christ should suffer, & we should rest, the seruant were aboue his

Gen. 3.

master. *I will put enimitie betweene the seed of the woman, and the seed of the Serpent:* but if

there be no warre betweene the childrē of God and the childrē of the world, the prophesie is not

Gen. 25. 22.

fulfilled: therefore *Esau* and *Iacob* had no sooner life but they began to struggle one with another be-

fore

The triall of the righteous. 107

fore they came out of their mothers womb : therefore *Abraham* was banished so soone as he receiued the promise: therefore *Abel* Gen. 4. was enuied of his brother so soone as he was accepted of god. The righteous man was alwaies Gen. 19. like *Lot* amongst the Sodomites, & like *Samson* amongst the Philistins, set a work by his enemies, as Christ was no sooner borne Math. 2. but *Herod* sought his life : so the new man is no sooner borne of the spirit, but the Serpent is ready to deuour him, his brethren to banish him, and hell to swallow him : in all the world he hath no friend but him which made the world. This is the state of the church called Militant, shee is like the Arke floating vpon the waters, like a lilly growing amongst the thornes,

108 *The third Sermon,*

Exod. 3. 2. like the bush which burned with fire, & was not consumed, so the citie of God is alway besieged, but neuer ruined: Christi-

Luk. 23. 33. ans and persecutions close together like Christ and his crosse, as

Ihon. 19. 17 Christ was made to beare his owne crosse, so they are made to hold their cheekes to the nippers, their faces to be buffeted, their backes to be scourged, their eyes to be pulled out, their peace is persecutions, their rest labour, their riches pouertie, their glorie reproches, their libertie imprisonment: although they be the sonnes of God, the brethren of Christ, the onely heires of

Psal. 69. 8. heauen: yet because they suffer

Psal. 7. 1. 7 hell here, they must be contented to be subiect to their enemies, to be abiects to their kinsmen, to be hated of most, to be contem-

The trial of the righteous. 109

ed of all, to be persecuted ouer
the earth, a verie hauē and recep-
acle of all troubles: yet as Christ
was the sonne of God, though
his life was nothing but a perse-
cution, so the righteous are the
sons of God for al these troubles.
And if our troubles be light
and few, it is because we are
weake and tender, therefore
God doth respect our feeblenes,
and layeth no more vpon vs, *1. Cor. 10. 13*
because we are not able to beare
more. It is not a signe that we
are righteous, because our trou-
bles are few, but it is rather a
signe that we are not righte-
ous, because *manie are the trou-
bles of the righteous*: for they
must bee made examples of pa-
tience, they must suffer their hell
here, they must be framed for
the temple; therefore they must

H

haue manie strokes to make
 them fit. God is not like a waspe
 which when shee hath stung
 once, cannot sting againe, but
 there is a generation of crosses
 and a pluralitie of troubles.
 When *David* spake of troubles,
 he spake of troupes and heapes,
 and starres, and fluddes: and
 therefore he saith Manie, as
 though hee were faine to lay
 them downe in the grosse sum,
 because he could not reckon the:
 by many tribulations (saith *Paul*)
 but how many he could not
 number: for except our sinnes,
 there is not such plentie of any
 thing in the world, as there is of
 troubles which come for sinne,
 as one heauie messenger came
 to *Iob* after another. So now we
 are not in Paradise, but in the
 wilderness, we must looke for
 one

Actes. 14.

Iob. 1. 14.

16.

The triall of the righteous. 111

one trouble after another, therefore afflictions are called waters, *Psal. 18. 16.* because as one waue falleth vpon another, so one trouble falleth vpon the head of another: as a beare came to *Da. 1. Sam. 17.* after a lion, and a giant, and *34. & 37.* Philistines after the king: so whē they haue fought with pouertie, they shall fight with enuie, when they haue fought with Enuie, they shall fight with infamy, whē they haue fought with infamie, they shall fight with sicknes like a labourer which is neuer out of worke. Thus you see the righteous in trouble, like the Israelits in *Exo. 31. 10.* exile: now the Lord commeth like *Moses* to deliuer thē. At this while Christ seemed to sleep, as *Mat. 8. 23* he did in the ship, now he rebukes the windes, and waues, & troubles flie before him like a troupe

Ioh 8.11.

of wolues before the shepheard
 As he asked the adultres where
 are thine accusers? and she said
 they are gone; so he may aske his
 patiēts where are your troubles
 & they may say they are gon: the
 sun rose & the mists vanished a
 way. W ho would thinke when
Jonas was in the sea, that he should
 preach repentance at Nineue?
Jonah 3. W ho would think whē
Nebuchadnezzar was in the for-
 rest, that he should raigne againe
 in Babel? *Dan.* 4. W ho would
 think when *Ioseph* was banished
 of his brethren, that his brethren
 should seek vnto him like his ser-
 uants? W ho would think when
Iob 42.10. *Iob* scraped his sores vpon the
 dunghill, and all his houses were
 burned, & al his cattle stolne, and
 al his childrē dead, that he should
 be happier & richer then euer he
 was?

The triall of the righteous. 113

ard was? These are the acts of mercie
here which makes the faithfull sing,
saide *the Lord hath triumphed valiantly:* *Exo. 15. 21*
his is the priuiledge of the righ-
leseous, as God saith, *Mal. 3. 6. Yee*
the *names of Iacob are not consumed:*
d 2. they aunswere in *2. Cor. 4. 9.*
nen *we are not consumed.* As Christ
old hole out of his graue, so we shall *Luk. 24. 6.*
ie? hole out of trouble, and when the
he gold is fined, the fire shall hold it *Iob. 23.*
or. no longer. While Iesus was in
ne punishment with *Mary & Ioseph,*
old at last the Angel came & said, *they*
ed *are dead vvhich sought the childs* *Matt. 2. 20*
en life: so when the daies of our ba-
r- thmēt, & scarcitie, & bōdage, &
en sicknes are ended, at last tidings
ne shall come, that our troubles are
re dead, & then the righteous shall
d looke vp like *Moses* whē he was *Exo. 14. 13.*
d. out the sea, & see al their enemies,
e all their troubles drowned be-
?

114 *The third Sermon,*

Exod. 34.

hinde them, then the heart shall
dancelike *Miriam*, *Exo. 15. 20.* &
sing the song which sounded be-
fore *Moses*, *the Lord, the Lord,*
strong, merciful, & gracious, slow
to anger, but abundant in goodnes
& truth, Exod. 34. If *Dauid* had
stayed at troubles, & spoken of
nothing but rods, the wicked
might say as they do *Psalms. 115. 2.*
where is their God? & the righte-
ous might cōplaine with *Dauid*,
Psa. 73. 12. *I have clesed my hart*
in vaine: but as the waters of the
sea flow & ebbe again, so the wa-
ters of afflictiō flow & eb again.
There lies *Lazarus* at the gate,
there lies *Ioseph* in the prisō, there
lies *Jeremy* in the dungeon, there
lies *Iob* in the ashes, there lies *Ia-*
cob in the fields, there lies *Dauid* in
the wildernes, there lies *Abrahā*
in exile, there lies *Daniel* among
the lions, there lies the childrē in
the

The triall of the righteous. 115

the furnace, at last comes the year
of Iubilie, & all the prisoners of
the Lord are set at libertie: there-
fore they are called the prisoners
of hope, because they may hope
to be deliuered. *Zac. 9. 12.* the are *Zach. 9. 12.*
fulfilled al these sweet scriptures:
The Lord retaineth not his
wrath for euer, because mercie
pleaseth him, *Mic. 7. 18.* after two
daies he wil reuiue vs, and in the
third day he wil raise vs vp, *Hose.*
6. 2. Surely there is an end, & thy
hope shal not be cut off, *Pro. 23. 18*
Heauines may endure for a night
but ioy will come in the mor-
ning, *Psal. 30. 5.* He which hath
ouercome death & sathan, & the
world cā easily ouercome all the
troubles in the world: rather the
Eliab shal starue the Rauens shall *1. King. 17.*
feed him: rather the *Jonah* shalbe ^{6.}
drowned the fish shall saue him: *Jonah. I.*
as when the glutton did not

- Luke. 16.* pittie, the dogs tooke cōpassion. Vntill *Dauid* said, the Lord will deliuer, the righteous & the wicked go together, but now they
- Luke. 17.* part, one is taken, the other is refused; one is deliuered, the other is left in prisō. As *Abraham* came
- Gen. 14. 16* not to deliuer the Sodomites, but to deliuer his brethren, so Christ came not to deliuer his enemies, but to deliuer his seruants, not to deliuer them from troubles, but to deliuer them out of troubles, that they may say as well,
- Iob. 1. 21.* The Lord hath taken, as the Lord hath giuen. As *Dauid* gaue charge to his souldiers, that they
- 2. Sa. 18. 5.* should not kill *Absalon* his sonne, though hee sent them against *Absalon* to stay his rebellion: So God forbids his crosses to destroy his children, though he send them against his chil-

The trial of the righteous. 117

children to purge their corrup-
tions. As the Angel passed by the
houses of the Israelites when he *Exod. 12. 13*
saw the blood of the lambe vpon
their doores, so God hath his
markes whereby he knoweth
whom he shall deliuer out of
trouble, and whom he should
leauē in trouble: to one he saith
take my crosse, to another he saith,
be thou healed, to another he
saith, *stay till thy time come*. Eue-
rie hard word may be spoken to
the godly as well as the wicked,
but that deadly word *Mat. 25. Mat. 25.*
Depart into enerlasting fire: al-
though they seeme to depart
here, yet then it shal be said, come
and not de part, as *Iohn* after the *Reuel. 14. 2.*
voice of thunder heard the voice
of harpers, *Reuel. 14. 2.* so when
they haue beene beaten, they shal
be cherished: therefore the trials

of the righteous, though they be called many troubles, yet they are not called euerlasting troubles. As *Dauid* sayth here, Many are the troubles of the righteous: so in *Psalme* 32. verse 10. he saith, Many are the sorowes of the wicked: but it followeth not, The Lord will deliuer them out of al: nay saith *Salomon*,

Pro. 11. 8. when the righteous escape out of trouble, the wicked shall come in his steed: that is, the troubles of the righteous shall shift to the vngodly, as the leprosie of *Naaman* went to *Gehezi*, & therfore the wicked are called the raunsome of the iust, *Pro.* 21. 18. because they lie in baile for them. As one bird chirpeth to another: so one plague shall whistle to another, and say come and helpe mee to torment this sinner,

The trial of the righteous. 119

sinners, for one plague will not
serue the Egyptians, vntill they *Exod. 3. 9.*
bee so laden with torment that
they crie like *Cain*, My punish- *Gen. 4.*
ment is greater than I can beare.
The righteous neuer sayd, that
their troubles were more, or
greater, or longer then they could
beare: for God hath promised, *1. Cor. 10. 13*
he will not lay more vpon them
than they can beare: but when
they beginne to sinke like *Pe-*
ter vpon the sea, then the hand
is readie to catch them, and
straightway God maketh an is-
sue for their troubles. As the viper *Act. 27.*
leapt vpon *Paul*, and leapt off a-
gaine: so troubles leape vpon
the righteous, and leape off a-
gaine, as though they had mis-
taken the partie, and rapt at
the wrong doore: therefore mark *Psal. 37. 38*
the vpright man saith *Dauid*, be-

hold the iust, for the end of that man is peace; though his beginning is trouble, yet his ende is peace. He wil not suffer the righteous to fall for euer, *Psal.* 58. 23. He saith not that he will not suffer him to fall, but that he shall not fall for euer, that is, at last his shackles fall from him, the net breakes, the prison openeth and he goes forth like *Lazarus* out of his graue, to shew what wonderful things the Lord hath done for him: so *Paul* after he had spoken of these troubles, as though he thought vpon this sentence of *Dauid*, repeateth the same of himselfe, saying, But the Lord deliuered me from them all. 2. *Tim* 3. 11. Therefore one calleth affliction the traunce of the righteous, because they seeme dead for a while, but they wake againe,

again, therefore they challenge
their enemies, *Mich. 7. 8.* Re-
joyce not against me, oh mine e-
nimie, for though I fall, yet I shall
arise: this should content the righ-
teous to be deliuered at last, as
David quieteth himselfe, saying,
Psal. 41. by this I know the Lord
fauoureth me, because my ene-
mies do not triumph ouer me;
not because I haue no enemies,
or because I haue no troubles,
but because I ouercom my trou-
bles which wold ouercome me:
therefore when he had wrote
downe many troubles, he blot-
teth it as it were with his pen a-
gain, as a marchant raketh his
booke when the debt is dischar-
ged, and in steed of many trou-
bles, he putteth, the Lord deliue-
reth: and because he forgiueth all
sinnes, he is said to deliuer from

Exod. 16. 26

all troubles, to shew that wee haue neede of no Sauour, no helper, no comforter but him. The lawyer can deliuer his client but frō strife, the Physition can deliuer his pacient but from sicknes, the maister can deliuer his seruāt but from bondage: but the Lord (sayth *Dauid*) deliuereth out of all. As when *Moses* came to deliuer the Israelites, he sayd he would not leaue a hoofe behind him: so when the Lord comes to deliuer the righteous, he will not leaue a trouble behind him: but euen as they pray in the *Psal.* 25. Deliuer Israel, O Lord, out of all her troubles, so he wil answer them: be thou deliuered out of all thy troubles: that is this, and this, and this, that trouble which thou thinkest intolerable, and that trouble which thou thinkst

incu-

The trial of the righteous. 123

incurable, the Almighty hath
might against all. When *Iob* is ^{1ob.42.}
tried, not a sore shall sticke vpon
him, therefor as *Elisha* feared
not when he saw as many angels
as enemies: so now you see as ^{2.King.6.}
many mercies as troubles: Let the
comfort satisfie you which satisfi-
ed *Paul*: feare not, for I am ^{Act.27.24.}
with thee, thy pardon is com-
ming like the angel which staied
the sword ouer *Isaacs* head: read ^{Gene.22.}
on but a line further, & thou shalt
heare the voice which proclai-
med warre, proclaime peace, ma-
ny troubles in the beginning of
the verse, and no troubles in the
ending. What physitiō hath bin
here? the Lord (saith *Dauid*,) the
Lord wil deliuer him out of all,
as the woman was sicke vntill ^{Matt.9.25.}
christ came: so vntil the lord com
there is nothing but troble, many

troubles of the righteous, but one
deliuerer of the righteous. Trou-
bles come in an hundred wayes
like waters through a grate, but
mercie entreth alwayes at one
doore like a pardon which com-
meth only from the prince, ther-

Hofe. 11. 8. fore saith God in me is thy help:

Esa. 44. 11. I create comfort. *Esa.*

65. Marke that he calleth him-
selfe a creator of comfort, that is,
as there is but one creator, so
there is but one comforter, & as
he createth all things of nothing,
so he createth cōfort of nothing,
that is, when al comfort is worn
out, and no seed of ioy left to raise
vp comfort againe: then he brin-
geth comfort out of sorrow, as
he brought water out of the

Exod. 17. 6. rocke, that we may say the finger

Exod. 8. 14. of the Lord hath done this. This
is the anchor of the righteous, as

he

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he lookes vpon his troubles, the
promise commeth in like a mes-
senger from Christ while he is
praying, and weeping, and saith,
the Lord will deliuer thee out of
all. Then he resolueth like *Nehemiah*, and saith, Shall such a man
as I flie? shall such a man as I re-
cant? If I be faint in the day of ad-
uersitie, *Salomon* saith, that my
strength is small, as if he should
say, I was neuer strong, but did
counterfeit like *Demas*. If I want
comfort in trouble: *Salomō* saith,
A good conscience is a cōtinuall
feast. *Pro. 15. 15.* as if he should tell
me that I haue not a good con-
science, if I haue not comfort in
the crosse: therefore I will waite
the Lords leasure, because *Esay*
saith: faith maketh no haste: I
will not break his bands, because
then I am like the heathen: I wil

Neh. 6. 11

Pro. 24. 10.

Psal. 2.

Pro. 2. 26.

not flatter the Iudge because *Salomon* saith it is vaine : I will not bewray the cause, because God hath appointed to trie me: I will not offend my brethren, because *Paul* had rather die then do so: I will not charge my cōscience, because it cā vex me more thē their bāds: I wil not turne frō my profession, because I lerned it of god, and vowed to leaue all for it the day that I was baptised a christi-
 an, though my friends tempt me like *Iobs* wife, though my flesh flatter me like *Eue*, though my persecutors would bribe me like *Baalac*, though they which suffer with me should reuolt for feare:
 yet I will be *Iosuah* which stood alone. Many were the troubles of *Ioseph*, and the Lord deliuered him out of al: many are the troubles of *Abraham*, & the Lord deliuered

1. Cor 8. 10.

19th. 24. 15.

The trial of the righteous. 127

delivered him out of all: many were
the troubles of *Dauid*, & the Lord
delivered him out of all: manie
were the troubles of *Iob*, & he de-
livered him out of all: therefore he
can deliver me out of all, but if he
do not, say *Sidrach*, *Misaach*, and
Abdenego, yet we wil not do euill
to escape danger: because Christ
hath suffred more for vs, therefore
if I perish, I perish, saith *Hester*. If
the purse suffer, my mony doth
but perish: if my body be impriso-
ned, my plesures do but perish, &
who cā tel when he hath suffred
enough? therefore god saith *Psa. 72*
2, when I see a conuenient time, I
will execute iudgement, not whē
thou dost think it cōueniēt time,
but when he doth think it a con-
uenient time: therefore saith *Dauid*
to the Lord: In thee do I trust all
the day. *Psal. 25. 5*. that is, if he
come not in the morning, he

Hest. 4. 16

Mat. 8:26.

will come at noone: if he come not at noone, he will come at night, at one houre of the day he will deliuer me, and then as the calme was greater after the tempest than it was before: so my ioy shall be sweeter after teares then it was before. The remembrance of *Babylon* will make vs sing more ioyfully in *Sion*. *Psal.* 13.7. Thus *Dauid* describeth the journey of the righteous, as if they should go through the sea, and the wildernesse, as the Israelites went to *Canaan*, looke not for ease, nor pleasure in your way, but for beasts, and serpents, and theeues, vntil you be past the wildernesse, all is straight, and darke, and fearefull, so soone as you are through the narrow gate, all is large and goodly, and pleasant, as if you were in *Paradise*,

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dice. Seeing then your kingdom
is not here, looke not for a gol-
den life in an iron world, but re-
member that *Lazarus* dooth not
mourne in heauen, that he suffe-
red paines vpon earth: but the
glutton mourneth in hell, that
staied not for the pleasures of
heauen. To which pleasures the
Lord Iesus bring vs, when this
cloude of troubles is
blowne ouer vs.

Amen.

I iij

THE FOU^RTH
SERMON, VVHER-
BY WE ARE INVI-
ted to shun vice, and im-
brace vertue.

ROM. 12. 2.

*Be ye changed by the renuing of
your minds, that ye may proue
vvhat is the good vvill of God,
acceptable and perfect.*

Mat. 28. 29



When Christ set forth
his disciples, he said
vnto them, *go preach
and baptise*, ioining
these two together, *preaching and
baptising*. This being the occasiō
of our exercise, because I am to
speake of baptisme which is the
sacramēt of regeneration, I could
not

The Christians practise. "131

not choosc a fitter scripture then this which I handled last, which speaks of *the reuuing of our minds*: for when our minds are reued, then the vow which we made in baptisme is performed.

When *Paul* had forbiddē the Romans to fashiō thēselues vnto the world, he sheweth them another fashion which he cals *the reuuing of the mind*. As the eagle re- *Psal. 103. 5*
ueth her youth, so men must re-
ue their minds. This fashion is
called the wedding garment *Mat. 22. 11*
which euery mā must weare that
coms to the bāket of the king. As
whē men haue gone ouer one fa-
shion after another, at last they
come to the old fashion again: so
here *Paul* calles thē to the old fa-
shion againe which was vsed in
Adams time, *that is the image and* *Gen. 1. 26.*
fashion wherein they were
created. Now the reason follo-

loweth, that they might prooue what the will of God is: as if he should say, this shalbe the fruit of your regeneration, when your minds are renued you shal know many things, which are hid frō you, you shall be able to iudge doctrines, who preach truth, and who preach error, and you shall vnderstand the wil of God what he would haue you do, & what he would haue you flie, as if you were in his bosom. As new wine

Mat. 9.17. wil not abide but in new vessels: so this new knowledge will not abide but in new minds. The mind renued knoweth God: so that this scripture may be called the path to knowledge, or the way to sound the mind of God, which is a secrete that euerie mā longs to know, but the most turne a wrong leafe to finde it,

as

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as Paul saith of Peter, He lookes a *Gal. 2. 14.*
wrong way to the gospel. Whē

the serpet taught knowledge, he
said, *If ye eat the forbidden fruite,*
your eyes shall be opened, and you
shall know good and euill: but *Gen. 3. 5.*

Paul saith, If yee will not eate the
forbidden fruit, your eies shall be
opened, & you shall know good
and euil. This is one reason why
Paul would haue them renew
their mindes, *that they might*
know the will of God. Why,
doth not the word of God teach
vs the will of God? yes, but no
man doth vnderstand this word,
but he which hath a new minde:
because as the sunne is not discer-
ned by any light, but by her own
light: so no spirit can interpret
the scripture, but the same spirite
which wrote it, which is called
the holy spirit because it is *holy,* & *1. Cor. 12. 3*

Gen. 3. 7.

because it makes holy. Sinne was the first vaile which obscured mans vnderstanding, & til the cause of this eclipse be takē away

1. Cor. 13. 9.

the Apostle saith, that we shal see but in part: that is, as the sun may be seene in her eclipse, but she seemes liker to darknesse then to light: so vnderstanding may be seene in the wicked, but it is liker ignorance thē knowledge: therefore *Paul* makes knowledge one of the fruites which budde out of righteousness. They which haue renewed their minds, saith he, shall proue what the will of God is: that is, they shall trie like a touch-stone al that they heare and learne by all that they see, vntill they tract out the will and meaning of God. As the water ingendereth ice, & the ice againe ingendereth water, so know-
ledge

ledge begets righteousnes, and
righteousnes again begets know-
ledge, according to that in *Eccle.*

2.26. To a mā that is good in his *Eccles. 2.26.*

sight, God giueth wisdom and
knowledge: therefore though
you haue seene cunning lawyers
by much reading, and expert
Phisitions by long studie, yet yee
could neuer see a perfect, & sound

and iudiciall diuine without ho-
linesse. I cannot tell how, this
knowledge is rather feeling then
learning in the abundance of the
heart, then extreame studie sent
by God vnto good men, like the
Ram which was brought vnto *Gen. 22.13*

Abrahā, when he would sacrifice
his son: as *Salomō* saith, the know- *Prov. 9.10.*

ledge of good things is vnderstā-
ding: so none but they which are
holy haue this vnderstāding. He
which can say with *Dauid*, *I loue*

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thy law, and I keepe thy precepts,
may follow with *Dauid*, *I haue*
more vnderstanding then my tea-
chers, and know more then the
ancient. He which cannot say
with *Dauid*, *My heart meditateth*
a good matter, cānot follow with

Psal. 119.
197.

Psal. 45. 1. *Dauid, My tongue is the pen of a*
readie vriter. This is the equi-
tie of God, they which are vn-
willing to obey, are not thought
worthie to know, for what

Math. 25. should he doe with this talent
which will not vse it? He which
forbids vs to cast pearles before
swine, doth stay his owne hand
from casting of knowledge to
the vngodly: they may know so
much as shall condemne them,
but they neuer know what will
saue them. When Christ heard

Mat. 16. 16
17.

Peter say, thou art the sonne of the
liuing God: Christ aunswered,
flesh

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flesh & bloud hath not taught thee this: Shewing that carnall men haue not this knowledge. *This is the vword of vvhich* Christ saith, *Matt. 9. 11.* *all men do not receiue.* It is true that *the spirite breatheth vvhether* *Iohn. 3. 8.* it vwill, but it will breath vpon none but her louers. Wisdome is like the daughter of God, which he marrieth to none but to him which loues her, and sues for her. As *Dauid* could not vn- *Psal. 73. 17* derstand why the wicked prospered vntill he entered into the sanctuarie of God: and as *Aaron* might not enter into the sanctuarie where God did answere, vntill he had sanctified himselfe: so if we will vnderstand mysteries, and heare God himselfe speake, we must put off our sins, as *Mo-* *Exod. 3. 5.* *ses* put off his shoes; or else we shall be like images which haue

Psa. 115. 6 eares and cannot heare. When
Paul heard mysteries, he was rapt
1. Cor. 12. 2. into the third heauen : when
 God would walke with his
Ofsa. 2. 14. church, he saith, *I will take her
 aside into the vildernesse, and
 there I will speake friendly vn-
 unto her :* so when we wil learne
 Diuinitie, we must go aside
 from the world, and sequester
 our sinnes, and lift vp our hearts
 about the earth, or else it will
 not stay with vs. As the spirite
1. Sam. 16. went from *Saul* when he sin-
 14. ned: so when knowledge hath
 saluted the wicked, shee bids
 them farewell, like a Martin
 which will not builde but in
Iohn. 14. 15 faire houses. It is said in *Iohn.* 14.
 15. *When Iesus went to eat
 the Passeouer, he came to a cham-
 ber vvhich vvas trimmed: so
 the chamber which receiueth
 God,*

God, and the heart which should lodge knowledge must be trimmed, and all the sinfull corners swept, or else as *Samuel* wold not come to *Saul*: so wisdom will not come to that hoast. There is an harbinger which goeth alway before the knowledge of God, to prepare the house: and this is loue, the bond of perfection: they which haue loue, saith *Iohn*, know God, but they which haue not loue know not God, though they haue neuer so much knowledge. Beside, vnto good *Nathaniel* Christ said, thou shalt see greater things then these, but vnto the obstinat Iewes he said, seeing you shal not see, like *Hagar*, which had the well before her and did not see the water. They which cannot say with *Paul*, we haue the spirit of Christ, canot say

1. Sam. 19.

26.

1. Iohn. 4. 7.

Iohn. 1.

Mat. 13. 14

Gen. 21. 19.

1. Cor. 2. 12

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1. Cor. 8. 1. with *Paul*, we haue knowledge:
 holy men were always interpre-
 ters of Gods word, because a
 godly mind easiliest pearceth in-
 to Gods meaning, according to
Matth. 5. 8 that, The pure in heart shall see
 God. And that in the seuenth of
John. 7. 17. *John*, and the 17. If anie man wil
 doe Gods will, he shall vnderstand
 the doctrine whether it be good
Psal. 111. 10. or no. And in *Psal. 111. 10.* *They*
which keepe thy precepts haue a
good vnderstanding: And that in
1. Cor. 2. 15. *1. Cor. 2. 15.* *The spirituall mā vnder-*
standeth all things: and there-
 fore the feare of the Lord is not
 onely called the beginning of
Trou. 17. wisdome, but in *Prou 2. 5.* it is
Prou. 2. 5. taken for wisdome it selfe: as
 whē Christ taught in the Tēple,
John. 7. 15. they asked him, *How know-*
eth this man the scriptures, seeing
he neuer learned them? so it is a
 won-

wonder what learning some men
haue that haue no learning like
Priscilla & Aquila poore tentma-
kers, which were able to schoole
Apollos that great clarke, a man
renowned for his learning: what
can we say to this, but as *Christ*
said, *Father so it pleased thee?* As
when *Jacob* came so soone with
his venison, and his father asked
him how he came by it so so-
ainly: *Jacob* answered, because
the Lord thy God brought it so-
ainly to my hand: so the holie
and righteous men cannot giue
any reason why they conceiue
the word of God so easily, & the
wicked conceiue it so hardly,
but that God brings the meaning
soainly to their hearts, as we
read in *Luke. 24. 45*. When the
disciples were setled in the pro-
fession of *Christ* it is said, that

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Christ opened their vnderstanding, and made them vnderstand the scriptures, so sodainly came their knowledge: so we read in

Prov. i. 23. Prover. 23. wisdome promiseth to the righteous: If you will turne at my correction, I will powre out mine heart vnto you, and make you vnderstand my words.

A schoolmaster might say to his schollers, I will powre out my heart vnto you: but he cannot say as God saith, I will make you vnderstand mine heart: therefore

1 King. 10. if the queene of Sheba thought the seruants of *Salomon* happy because they heard his wisdom, how happy was *Salomō* himselfe that serued God which gaue him wisdom? *Come vnto me* saith

Math. 11. Christ, *all yee which are vweary* and I will refresh you. As Christ hath no comfort but for the wearie

ie; so he hath no wisedome but
 for the righteous: they are his *Mark.3.35.*
 brethren and sisters, and father &
 mother. There is a kind of famili-
 arity between God & the righte-
 ous, that he makes them of his
 counsaile, as *Salomon* saith, *Prou. 3.32.*
 His secret is with the right-
 ous. And *Ps. 25.14.* His secrets *Psal. 25.14*
 are reuealed vnto them, that feare
 the Lord. They are like *Iohn* the *Iohn 13.25*
 beloued disciple which leaned in
 his bosom, like *Moses* to who he *Exod. 3.*
 shewed himself, like *Simeon* which *Luke. 2.*
 embraced him in his armes, like
 the 3. disciples which wet vp the
 mount to see his glory: so we read *Luk. 9.28.*
 of *Abraham*, *Ge. 18.17.* Shal I hide it
 from *Abraham* (saith God?) as though *Gen. 18.17.*
 it were an offence in God, if he
 told tell the righteous no more
 when he tels the wicked: there-
 fore because *Abraham* was a good

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man, he told him more then he shewed al the rest. As *Adās* knowledge was perfect so long as his righteousness was vntainted : so the nearer we come to that righteousness again, the more things come to our knowledge, according to that in *Prou. 28.* *They*

Prou. 28.

that seeke the Lord vnderstand all things. Such an heart God hath giuen to his seruants, like a touchstone or lamp to go before them, to examine all thinges as they go in this darke wilderness, least they should take error for truth, euill for good, or their own will for the will of God, that they which hate euill might be preserved from euill, as *Dauid* was from

2. Sam. 25.

the blood of *Nabal*. Now because none but the righteous haue this lampe before them, yee see what a difference there is be-

tweene

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weene the knowledge of the
good, and the knowledge of the
wicked: as the windowes of the
temple were large within, but
narrow without; so they which
are within the church haue grea-
ter light then they which are
without: they sit like *Pharao* in
the darknes of Egypt, when the
Exo. 10. 23.
they dwell like *Israel* in the light
of *Goshen*. Knowledge is easie to
Prou. 3. 9.
him which loueth knowledge,
saith *Salomon*: but the scorner see-
th knowledge & findeth it not,
saith *Salomon*, Prou. 14. The spi-
ritual man saith *Paul*, searcheth the
Prou. 14.
1. Cor. 2.
deeper things: but the natural man
saith *Paul*, perceiueth not the
1. Cor. 2. 14.
things of God. Thou hast reuea-
led these things to babes, saith
Christ: but thou hast hid them
from the wise of the world, saith
Luk. 10. 21.
Christ. If any man will do Gods

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will, he, saith Christ, shall vnderstand the doctrine: but to the obstinate Iewes Christ saith, you cannot vnderstand my talke, my sheep hear my voice saith Christ, but to the wicked Christ saith, you cannot heare my words. Belieuest thou for this saith Christ to *Nathaniel*? Thou shalt see greater things then these: but if ye beleeue not saith *Esay*, yee shall not vnderstand, that these scriptures might be fulfilled. You see that as
 2. *Chr.* 6. 18. sin is called blindnes 2. *Chro.* 6. 18
Esay. 36. 10. so sinners are called blind, *Esa* 36. 10. and may be called strangers in Israel, vntill we be born againe: we are like *Nicodemus* which knew not what it was to be born againe: vntill we be zealous our selues we be like *Festus*, which thought zeale madnes: vntill we be humble our selues, we are like

Iohn. 1.

Esay. 7. 8.

2. *Chr.* 6. 18.

Esay. 36. 10.

Iohn. 3.

Acts. 26.

Micho

Nichol which mocked *Dauid* for *1 Sa. 6. 16.*
 his humilitie. It was true then, &
 is true now, and it will be true
 wayes, which *Paul* obserueth,
Cor. i. 18. that to some religion *1 Cor. i. 18.*
 all seeme foolishnes: the reason
Paul laieth down in a word:
 we aske why the wicked can-
 not vnderstand heauenly things,
 he saith, because they are spiritu- *1 Cor. i. 24.*
 ally discerned, therefore how
 could he discern the which hath
 not the spirite: for this cause wis-
 some is not said to be iustified of
 my, but of her own childre, *Mat.*
19. neither doth Christ say that *Mat. 11. 19*
 my sheep heare his voice but his
 owne sheepe: *My sheep beare my* *Ioh. 13. 27.*
 voice: they follow the shepheard,
 they hear his voice, & vnderstand
 his law, they iudge of his iudge-
 ments, they haue the mesure of his
 words, al is open & plain, & cleare

vnto them, they search deeper & iudge righter, and know sooner: and though they haue no learning, yet they haue better iudgements then the learned, where as other that labor and study without God, walk in a labirinth, and fall into doubts while they seeke resolutions. When a wicked mā reades the scriptures, he seeth no difference betweene the word of God and the words of men, like *Cleophas* which talked with Christ, & knew not Christ: when he speakes of religion he flutters like a young bird which cannot flie, because her wings are not growne: when he prayeth he is like a childs grace, which vnderstandeth not one word which he saith. He which hath but a shew of holines, hath but a shew of wisdom, a little knowledge is in his head,

Luk. 24.16.

head, but there is no knowledge
in his hart: an euil mā may know
something, and speake something
of his reading and hearing, as *Iob*
saith, there is a spirit in man, that
is, euerie man hath a kind of
knowledge; but *the inspiration*
of the Lord giueth vnderstanding: *Iob. 32.*
as though the sinners vnderstan-
ding did not deserue to be called
vnderstanding. If the wicked
man speake any thing that is
good, he speakes by roat: but he
which speakes not out of the a-
bundance of his heart, is soone *Luke 6. 45.*
drawne drie: the preaching of
the word doth not become him,
it is harsh and vnkinde in his
mouth, as though it came out of
a wrōg bow, like a shittle which
flittereth from the hād of a child.
He is in the pulpit as the guest at
the banquet which wanted his *Mat. 23. 11*

wedding garment. He speakes

Mat. 7. 29. not like one which hath authoritie, but as one which hath no autoritie, and alwayes his conscience sounds vnto him, *vvhathast*

Psal. 50. 16 *thou to do to take my vword in thy mouth, seeing thou hatest to be reformed.*

Therefore be renued, that ye may know vvhath the vvil of God is.

This is the a, b, c, and primer, & grammar, the first lesson, and last lesson of a christian, to know the good and perfect, and acceptable wil of God, which must make vs good and perfect, and acceptable our selues. The will of God is alway good & acceptable, and perfect, howsoeuer it seemes to vs, though it condemne vs of euill, yet it is good, though we see not how it is perfect, yet it is perfect, nay it is so perfect, that we ca not

see

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See the perfection of it: as the sun
is so bright that we cannot behold
the brightnes of it. First it seemes
good vnto a man before it be ac-
ceptable, whē it is acceptable the
it is perfect, and as Gods wil doth
seem to vs, so we do seem to him.
If his will cannot seeme good &
acceptable, & perfect to vs, much
lesse may our wil seeme good, or
acceptable, or perfect vnto him:
for this is our goodnesse to ac-
knowledge his goodnes, if it be
such a contentment to know the
will of God, what shal keepe vs
from the knowledge of it? shal sin
which is the worst thing in the
world? because we will not
renue our minds, therfore we are
ignoraunt of so manie things
which we would know, and
vntil we be willing to folow the
word, we shall neuer throughly

vnderstand it , but buzze and grope at it like Owles which prie at the Sunne out of a Barne.

1. Kin. 3. 12.

Oh what a benefite had *Salomon* lost if he had lost his wisdome which God gaue him? as great a benefite dost thou loose if thou loose thy knowledge of Gods will, for from the day that a man can not discerne the will of Satan from the will of Christ, euerie heresie seemeth truth, euery euill seemes good , and this hath beene the beginning of al errors in the Church, because men did not loue the truth vntill then: therefore I conclude as I began, *Be ye chaunged by the renuing of your mindes, that ye may prooue vwhat is the good vvil of God and acceptable, and perfect.*

Now a word of the Sacrament, there is an infant to be receiued

received into the Church, which
puts vs in mind of the promise
which we made vnto God whe
wee were receiued into the
Church our selues. This Sacra-
ment was instituted by Christ,
when he was baptized of *Iohn* in *Mat. 3. 14.*
the riuer of Iordan, and it suc-
ceedeth Circumcision, as the
Communion was ordeined in
steed of the Passouer. So soone
as we are borne, we are bap-
tized *in the name of the father,*
the sonne, and the holie ghost, to
signifie that we owe a dutie vnto
God from the day that we come
into the world. In this bap-
tisme our bodies are washed with
water, to signifie how our sinnes
are washed with Christs blood:
when our bodies are washed,
they are taken out of the water
again, to signifie how we shall

be raised from death to life by the resurrection of Christ, and how we should rise from sinne to righteousnesse. Thus we beginne our life with a solemne promise to God before the Church, to serue him with our bodies and soules till death vs depart: now let vs remember how wee haue kept this promise with the Lord, or rather how we haue broken promise with him: then we gaue our selues to God, but since we gaue our selues to sinne, then we promised to renounce the worlde, but euer since we haue embraced the worlde: therefore now let vs beginne to pay that which we haue ought so long, and pray the Lord which hath instituted this Sacrament as a scale of his mercie,

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to receiue this childe into his
fauour, as we receiue it into
his Church, and baptise it with
his spirite, as wee baptise it
with water, and powre vpon
it his grace, as we giue
it the signe of
grace.



THE FIFT
SERMON CON-
TAINING A PUNISH-
ment against drunkards, a curse
vpon wicked, and a blessing vp-
on good children.

GENES. 9. 20. &c.

- 20 *And Noah began to be an hus-
band man, and planted a vine-
yard, and he drunk of the vvine
and vvvas drunken, and vvvas
uncouered in the midst of his
tent.*
- 22 *And vvhen Cham the father
of Canaan savv the nakednesse
of his father, he told his two
brethren vvithout.*

23 *Then*

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Then tooke Shem & Iapheth a garment, and put it vpon both their shoulders, & went backward, and couered the nakednesse of their father with their faces backward: so they saw not their fathers nakednesse.

Then Noah awoke from his wine, and knew what his younger son had done vnto him, And said, Cursed be Canaan, a seruant of seruants shall he be vnto his brethren.

He said moreouer, Blessed be the Lord God of Shem, and let Canaan be his seruant.

God perswade Iapheth to dwell in the tents of Shem, and let Canaan be his seruant.

L

His is the storie of *Noah* & his sonnes. As *Noah* did well & euill, so he had good sonnes and euill. But

as his vertues were more notorious then his vices: so God blessed him more than he crossed him, for he had two good sons, & but one euil son: his good sonnes were *Shē* & *Iapheth*, his wicked son was *Cham*: his good sonnes were blessed, his wicked sonne was cursed, first of the father, and then of his sonnes.

In *Noah* first you see his husbandrie, then his drunkennes, & after his nakednes: in *Cham*, first you see his mockerie, & after his curse: in *Shem* and *Iapheth*, first you see their reuerence, and after their blessing.

Of *Noahs* drunkennes, & his
hus-

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bandrie we haue spoken a
now a word of his naked-
drinking of the vine he
drunke, and was vncouered
the midst of his tent, &c.

It is said that drunken porters
opē gates: so whē Noah was
drunken he set al opē, as wine wēt
so wit went out, as wit went
so his clothing wēt off. Thus
which begā the world at first *Gen. 3.*
made naked with sin, and he
began the world againe
made naked with sin, to shew
sinne is no shrowder but a
opper: this is one fruit of the
more thā Noah looked for,
of being refreshed & cō-
ed he was stript & scorned.
there is a thing which foloweth
which *Iob* calleth a rod, which *Iob 9.34.*
sinner neuer thinketh off be- *Eccl. 21.9.*
he haue done: whē the child

Gen. 3. 6.

Gen. 2.

hath faulted, then he is beaten: so now *Noah* hath sinned he must be beaten. First he is stript naked, after he is scourged: wine putteth off his clothes, & then *Cham* cometh and lasherh him: to shew that wine cā both cheare the hart & grieue the hart. As the forbidden tree whē it promised our fathers knowledge, tooke their knowledge frō them: so euery sin giueth other wages thē it promiſeth. Little thoght *Noah* that wine wold make him naked: but now he is naked and stripped to, as thogh he wer first stripped, & thē whipped. He which beleeued the threatning like *Lot* when others mocked: he which escaped the flood when others were drowned: he to whom al the foules of the aire, & the beasts of the earth flocked in couples as they did to

Adam:

Adam: he which was reserued to
 declare the iudgments of god, &
 begin the world again, *Noah* the
 example of temperance, the example
 of moderation, the example of so-
 beritie, lieth naked in his tent for
 drinking the wine which him-
 self had plated. The operation of
 wine was drunkenes, the sequelle of
 drunkennes was nakednes, the ef-
 fect of nakednes was derision: as
 the serpents sting is in his taile: so
 the end of sin is bitterness. Lest he
 should loue the vice wherewith he
 was once defiled, as they which
 are once drunken hardly get out
 of the celler, God giueth him a
 memorādū like *Jacobs* limping, *Gen. 32.*
 that he was neuer drunken after,
 a learned temperancie of intem-
 perancie, therefore it is good a litle
 to feele the sting of sinne, that we
 may handle it like a horner.

Now whē *Noah* the father was drunken; *Cham* the son became a scorner: the father deserved to be despised of his sonne, because he had disfigured the image of his father; therefore it followeth, *When Cham the father of Canaan saw the nakednes of his father, he told his 2. brethren without,* &c.

Drunkenness was his fault; and shame must be his punishment; wherby you may note, that God doth proportionat & match sins and punishments together; that a man may looke vpon his punishment like a glasse, and see his sine.

Again by this you may see how god doth bring forth the faults of the iust as well as the vniust, or els others would say as Christ said,

Iohn 8. 46.

Who can accuse me of sin? What a grief was this to David, that his son should be his traitor? So to in-

crease

crease the griefe of *Noah*, his son
 was his scorner, he may say as the
psalmist saith, *It is thou O man e-* *psal. 54. 12*
en my companion, and familiar,
which delighted in consulting to-
gether. If mine enimie had defa-
 med me I could haue borne it, or
 I would haue fled from him: but
 he whom I loued, nay he whom
 I brought into the world, made
 me a shame to the world, like the
 viper which killeth the dam that
 beareth it: so often the prophesie
 of *Micha* proueth true, *a mans e-* *Micha. 7. 6.*
emies are they of his ouvn house,
 as *Iudas* betraied his master: who
 can reclaime a wicked disposi-
 tion? How deepe was the root of
 euill hid in his heart, that *Noah*
 could neuer know it before he
 sawed it? Vntil now *Chā* seemed
 as good as *Shem*: & if *Iapheth* had
 said, thou shalt be cursed, he wold

haue said; Thou shalt be cursed. Hypocrisie is spun with such a fine threed, that we may liue as long with a mā as *Noah* did with *Cham*, and scarce discernie him. Here are two sins which go before *Chams* curse: one that he did see his fathers nakednesse: the other, that he did reueal it vnto his brethren. Whē he saith that *Chā* saw his fathers nakednesse, he meaneth that he looked vpon it with a pleasure, as *Dauid* did

3, Sam. 11. vpon the nakednes of *Bethsheba*: for hee might haue seene it by chance, and not be offended, as a man seeth an image & detesteth it. The *Edomites* are reprooued for looking vpon the affliction of their brethren, because they reioyced to see it: but the friends of *Iob* looked vpon his afflictions, and are not reprooued, because they

Obad. 12.

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they sorrowed to see it: therefore
Cham did not sinne in seeing, but
in gasing and reioycing like the
Edomites. There is a wise eye, *Eccles. 2. 14.*
Eccles. 2. 14. and there is a foolish
eye, *Prov. 17. 24.* The wise eye is
like the Bee which gathereth
hony of euerie weed: the foolish
eye is like the Spider which ga-
thereth poison of euerie flowre:
therefore God licensed *Abraham*
to see the flames of *Sodome*,
which he forbad *Lot*, because that
which teacheth one, tempteth an-
other. It is a true proverbe, the
eye is a shew, although it shew
light, yet it leadeth manie into
darknesse. If *Eue* had not scene, *Gen. 3. 6.*
she had not lusted: for it is said,
Seeing that the tree vvas pleasant
to the eye, shee tooke and eate. If
Achan had not scene, he had not
stolne: for he saith, *I saw and*

2.Sa. 11.2. *then I coveted.* If *David* had not
 seene he had not lusted, for it is
 said first, that he did see her, and
 then he sent for her : so when
Cham had seene the temptation
 he was snared with the sinne:
 therefore it followeth, *He told*
his brethre vvhich vvere vvith-
out : thus sinne groweth of sinne,
 from the eye to the heart, and
 from the heart to the tongue. A
 man may go into a labyrinth
 easily : but when he is in, he can-
 not get out, so *Cham* did see a
 temptation easily, but when he
 had seene it he could not looke
 from it : therefore when *Esaiah*
 spake of vanitie, he named Cart-
 ropes of vanitie, to shew how
 one sin draweth on another, as it
 were with cart-ropes, and one
 sinner maketh another, as *Eue*
 did *Adam*. When *Sathan* was
 cast

Gen. 3.

cast out himselfe, he sought euer
after whom he might deuour: *1. Pet. 5.*

so when *Cham* had strained re-
uerence himselfe, he laboured to
bring his brethren into the same
disobedience. All men seeke af-
ter fellowes, and we thinke it
euill to be euill alone: there-
fore the theeues before they goe
to steale call their mates, and say,
come with vs. *Prou. 1. 10.* It is
enough, saith *Peter*, that we *1. Pet. 4. 7*
haue spent our former time in
lust: so it was enough that *Cham*
had faulted himselfe, but when
he had scene, he would haue
his brethren see to: when he
was a scorner, he would haue
his brethren scorers to: there-
fore as *Andrew* called *Simon* *Ihon. 1.*
& *Philip* called *Nathaniel* to see
the sonne of God: so *Cham* called
his brethren to see the nakednesse

of his father. The finnes of men are like a plume of fethers, for itching eares and an euill disposition breedeth an euill suspicion: therfore *Cham* thinking that his brethren had bene as shamelesse as himselfe, thought this a merrie game to make them sport, *Come vwith me saith he, & I will shew you my fathers nakednes.* They say it is an euil bird which will defile his owne nest, so it is an euill sonne which will shame his owne father. He should haue couered his fathers nakednesse so soone as he saw it, least his brethren should see it too: but he was readie to make it worse, like the which heare a suspicion & make it a report: he should haue taken the beame out of his owne eye when he spied a mote in his fathers eye: but as the eye seeth all things

things and cannot see it selfe, so
we can see other mens faults, but
cannot see our owne. When *Salomon* had considered the follies
of others, he considered his own
follies, and said, I am more foolish
then anie man: when *Judah* had
considered *Thamars* finnes, he
considered his owne, and said, she
is more righteous then I: but
when *Cham* did see a fault in his
father, all his owne faultes were
hid vnder a bushell: he cared not
that he was his father, nor that he
was saued for his righteousness,
nor that he had planted a vine-
yard for him & his brethren, nor
that he was neuer drunkē before,
nor that he had committed grea-
ter finnes himselfe, but like them
which make their sport of that
which should be their sorrow: so
he laughed at that which might

Prov. 30.1.

Gen. 38.

make him weepe. Often did I well (might *Noah* say) and thou didst neuer honour me for that, but once did I euill, and for that thou wouldest shame me. There is a kinde of men which are ashamed of other mens faults, but not of their owne: they are like flies which euer light vpon the soare, if they find any soare, any fin, there they talke, that is their sport, like a tennice ball when they come to their ordinaries: and though they did neuer well in all their life, yet that fault seemeth greater to them, then all their owne.

These men are so like the diuell, that in *Reuel. 12. 10*: The diuell is called by their name, *An accuser of his brethren*: and that you may know that such tongues shall burne in the fire of hell, *James. 3. 6*. Saint *James* saith, that their
tongues

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tongues are kindled with the
fire of hell alreadie. This was e-
uer the propertie of bad men,
to seeke faultes in good men,
to obiekt against them, that they
may sinne without reproofe of
them: therefore saith Paul, *so be-* I. Tim. 2. 8.
haue your selues that they vvhich
would slander you may be asha-
med, hauing nothing to speake euil
of you. If Noah had not bin drūke,
Cham had lost his sport. Now be-
cause this fact of Chā was so hai-
nous whē he is accused of it, he is
called the father of *Canaan*, as if
he should say, thinke what he de-
serueth, which being a father
himself, would so dishonor his fa-
ther: it was meete that he which
had childrē shold know the dutie
of a child, & as he behaued him-
selfe towards his father, so his
sons would behaue themselves

172 *The fift Sermon,*
to him againe: but al this did no-
thing moue him, therefore the
greater was his sin. To conclude
then, as *Cham* was worse then
Noah whom he derided, so if you
marke, they which are wont to
speak hardly of others, haue grea-
ter faults themselues, which they
cannot tell how to couer, but by
disgracing others. Thus much of
the wicked sonne: now of the
good sonnes it followeth.

*Then tooke Shem and Iapheth a
garmēt, and put it vpon both their
shoulders, and vvent backeward
and couered the nakednes of their
father, &c.*

PROV. I. 10. *Salomon saith, If sinners tempt
thee, yet cōsent thou not: so though
Cham tempted them, they con-
sented not: but when he said
Come and see, they went and hid.
Noah stripped himselfe but he
could*

could not couer himselfe: so we can corrupt our selues, but we cannot amēd our selues. As *Cham* is accused of two faults, for beholding his fathers nakednes, and for reuealing it: so *Shem* and *Japheth* are commended for two things, that they would not see their fathers nakednesse, and that they couered it. All came of one roote, & all had one duetie, & yet see what differēce betweene the: one was glad of his fathers shame, and the other were sorrie for it, one published it, the other smothered it: these two saith *Moses* saw not their fathers nakednesse. Once it was no shame to be naked, for it is said that *Adam* and *Eve* were both naked, and were not ashamed: but as sin made labour irksome which was not irksome before, & made heat offen-

Gen. 2. 25.

fiue which was not offensiue before, & made cold hurtful which was not hurtful before; so it made nakednes shamefull, which was not shamefull before, that rather the a mā wold be naked now, he wil couer himself as *Adā* did with fig leaues: therefore we neuer read that *Noah* was naked before he was drūken, shewing that a sober mā wil neuer opē that which nature hath hid. This is a differēce between mā & beasts, mē are not only ashamed to be scene naked theselues, but vnles it be som *Chā* they are ashamed to see an other naked. *Shē* & *Iaphet* saw not their fathers nakednes, who is so blind as he which wil not see, nay who is so blind as he which will see? The eyes oftentimes draw the soule out of light into darknesse, knowing therefore that it was hard to see like *Cham*, & not to sin like

like *Chā*, they would not see, least they should offend. As they would not see it themselves: so they were careful that none other should see it, and therefore they couered it with their clothes: for we must not only refrain sin, but restraîne sin, according to that *Leuit. 19. 17.* *Leui. 19. 17.* *Suffer not thy brother to sin:* so *Shē* & *Iaphet* seeing how their brother had sinned, stopped the cause that no more might sinne. They were loth that he should see that which he would haue them to see, their griefe & modesty was such, that they did not stay to make him any answer, or aske him any questiō, but straight they thought what was best to be don: & as the nurse taketh milk out of her own mouth to giue the child, so theyooke off their cloaks from their backs to couer their fathers: such reuerence is in children towards

their parents, if they haue but nature, that they will not suffer the maiestie of their father to waxe vile, but rather they will heare any reproch against themselues, then abide a word against their father: now if we do such reuerence to earthly fathers, which bring vs into misery, that we had rather shame our selues, then they shold beare any shame, why are we so ashamed & afraid to speake for our father, which calleth vs out of miserie into happinesse? If *Chā* be cursed for dishonoring a man, let them feare which dishonor God. You know that the Papists do couer the spots of their bishops with this cloake of *Shem* and *Iaphet*, and not only they but others to: for if any speak of corruption in rulers, or bribery in iudges or symonie in bishops, or

non.

nonresidencie in pastors: he is
said to discouer his fathers na-
kednes like *Cham*. But as we may
not reueale all sins, least the vncir-
cumcised reioice: so we may not
couer some sinnes, lest the vncir-
cumcised increase: for if some
mens drunkenness were not re-
proued, they would be drunken
still, and make a common weale
of drunkards: therefore they
which will be couered, first let
them proue themselues fathers, as
Noah was, & after let them amend
as *Noah* did, and they which co-
uer them, let them distinguish be-
tweene *Noah*, and *Cham*, and be-
tweene errour and obstinacie:
for some Christ appointeth ad-
monition, for others apprehensi-
on: for others excommunicatiō:
and for others correction: there-
fore euery mans nakedness must

178. *The first Sermon,*

not be couered as *Noahs* was. we will couer the first drunkenness, as *Shem* and *Iaphet* did, if they will repent as *Noah* did, and be drunke no more: but shal we follow them like a blinde mans boy, to stay them so often as they fall, whē they say that they stumble not though they lie on the ground? This is not the cloak of reuerence, but the cloake of flatterie: therefore as Christ said, let the dead burie the dead, so I may say, let the wicked couer the wicked. The wolues are not the lambs fathers, but the lambs butchers: therefore if they would be couered, let them speake to their children to couer thē, for this is our rule, *They which sin openly, reprove openly, that the rest may fear.* Thus you haue heard what the bad son did, & what the good
sons

1. Tim. 5.
20.

sons did: now we come to *Noah* again. *The Noah awoke & knew what his yonger son had done vnto him, & said vnto him, cursed be Canaan, a seruant of seruants shall be he vnto his brethren.* He said moreouer, *blessed be the lord God of Shē, & let Canaan be his seruant.* &c. First he sheweth how *Noah* commeth to himself, thē doth he know what his sonnes had done vnto him, thē how he curseth the one and bleisseth the other. As his sons were ashamed of his nakednes whē he was drunkē, so now he is sober, he is ashamed of it himself: therefore he is said to awake frō his wine, as though he had bin asleep, *for the drunkard, Pro. 23. 34. saith Salomon, is as one which sleepeth.* When the bellie is full the bones are at rest, so when *Noah* was full, his thoughts were

at rest: therefore being as it were lulled a sleepe with ouermuch wine, he may be said to awake. Heere *Moses* would exhort all them which sleepe with *Noah*, to awake with *Noah*. *Noah* was once intemperate, and many follow him in that: *Noah* was but once intemperate, and few follow him in that: *Dauid* was once incontinent, and many follow him in that: *Dauid* was but once incōtinent, & few follow him in that. *Peter* once renounced Christ, and many follow him in that: *Peter* but once renounced Christ, and few follow him in that: this is the difference between the faithfull and the wicked, both fall, and but one riseth againe: it followeth.

He knew what his yonger son had done vnto him, either by the spirit

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spirit of God which suggested him, or els by some other which told him: for a drunken man doth not remēber what is said or don, and therfore the drunkard saith, *I was beaten, but vvhē I awva-* Pro. 23. 35.
ked I knew it not: therfore when Lot was drunken, his daughters lay with him, & it is said, he per-
ceiued not *vwhen they lay down* Gen. 19. 33.
nor vwhen they rose vp. Therfore Noah knew either by the spirit which informed him, or by others which told him. Now as Moses declaring Chams sin calleth him the father of Canaan, so Noah repeating his sinne againe, calleth him his yonger sonne, he disdaineth to name him, but calleth him a yonger son, to aggrauate his fault, because we wil suffer our elder sonnes to be more familiar with vs, but of the yōger

we looke for more reuerence: or
else because parents are wont to
make more of the yongest: & so
he might say, my yonger sonne,
which for his years, should haue
shewed me most duetie, and for
my affection should haue borne
me most loue: my yonger sonne
hath sought my dishonour, and
not cōtent to scorne me himselte,
hath published my shame to
make his brethren abhor me to.
Of whom is a mā so often decei-
ued, as of his nearest friendes?
Lightly the yonger son was bet-
ter then the elder, as *Ioseph* was
better then his brethren, *David*
was better then his brethren, *A-*
bel was better then his brother,
Isaac was better thē his brother,
Iacob was better thē his brother:
but here the yongest is worst: so
neither vertue nor vice goeth by
age.

age. Now as Christ whē he awaked, rebuked the winds, & cōforted his disciples: so *Noah* whē he awoke, cursed the scorner & blessed the other. *Moses* doth not set downe his words of choler, but bringeth him in, speaking by the spirit of prophesie, what should come vpon all his sonnes. It is like that the good Patriarch had bewailed his own sin before, and now hauing repēted & got pardon for it, he commeth forth like a proclaimer of Gods iudgemēts, & thundereth against this mocker. What a grief was this to the father to be constrained to condemn his own son, & with his owne mouth to pronounce him banished frō the church of God? for thogh *Chā* had not the nature of a son, yet *Noah* had not lost the nature of a father: and he saw

what a smal number was left vp-
 on earth like *Adams* children,
 to replenish the world againe;
 therefore it grieved him to curse
 his sonne, as much as it reioyced
 his sonne to scorne him, yet as *A-*
braham would rather sacrifice
 his sonne then displease God, so
Noah did rather curse his son the
 displease God, shewing that we
 shuld not spare our own bowels
 whē God would haue them pu-
 nished, but do as the fathers and
 mothers of idolaters and blas-
 phemers did in the law, who
 brought the first stone to presse
 their owne sons to death, shew-
 ing that as the sonne of God died
 for them, so their sonnes should
 die for God, if they would not
 serue him.

Deut. 13.

Now the curse goeth forth,
Cursed be Canaan, that is, cursed
 be

be scorers , cursed be all they
which dishonour their father &
mother, *A servant of servants shall
be be* : this is the first mention of
servants in all the scriptures, man
was not made to serve but to
rule , but sin maketh them serve
which should rule : therefore as
you saw sinne bring in the first
nakednesse, so you see sinne bring
in the first servant : *A servant of
servants shall be be*. This curse is
denounced with great vehemen-
cie: for he saith not simplie a ser-
vant shall be be, but *a servant of
servants shall be be*: as if he should
say , a servant and more than a
servant , that is, of a servile con-
dition and a servile mind. As the
sabboth of sabbaths signifyeth a
high sabboth : and as the song of
songs signifieth an excellēt song:
and as the holy of holies signifi-

eth the holiest place, and as the Lord of Lordes signifieth the chiefest Lord: so vanitie of vanities signifieth the greatest vanity, and seruant of seruants signifieth the vilest seruant. Seeing then that the Pope of Rome doth take this name vnto him, and writeth himselfe the seruant of seruants in all his indulgences, as though he did ground vpon the curse of *Cham*, it seemeth that the Lord would shew thereby, who is like *Cham*, and who is cursed: therefore let vs not denie him that which the holy ghost doth giue him, but as he taketh *Chams* name, so let him take *Chams* curle to, *Cursed be Canaan, &c.* It was not *Canaan* which tempted *Shem* and *Iapheth*, to gase vpon their fathers nakednes: but it was *Chā*, how commeth it then that *Noah* did

did curse *Canaan*, and not *Cham*?
In the 22. vers. *Cham* is called the
father of *Canaan*, so that *Canaan*
was *Chams* sonne, therefore God
not contented with the punish-
ment of *Cham* alone, said, cursed
be *Canaā* also, shewing that both
Cham and *Canaan*, the father and
the children should be cursed for
this impietie: because *Cham* had
shewed himselfe a rebellious
childe to *Noah*, God sheweth
that his children shall do the like
by him. Here is to be noted
that where as *Cham* had elder
sonnes then *Canaan*, and *Canaan*
was his yongest, yet God for a
purpose nameth the yongest in
the curse, shewing that his wrath
should last euen to the yongest,
and be a great while before it be
forgotten. Here is to be noted a-
gaine, that whereas the countrey

Gen. 4.

of *Canaan* was so fruitfull and blessed a countrey, that it was called the land that floweth with milke and honie, yet vnder the name of *Canaan* *Chams* yongest sonne, of whom the countrey of *Canaan* tooke the name, God sheweth that the Canaanites shall be cursed in this blessed land, as *Cain* was a vagabond vpon his owne ground, to shew that the ioy of heart, and peace of conscience commeth from god, and nothing else. Now the issues which followed vpon this curse, do shew that *Noah* spake not from the spene, but from the spirit of God: for first you read how the Canaanites who came of *Canaan* were slain of the Israelites: then you read how the Gibeonites which came of *Canaan* were made slaues to the Israelites: then you

you read how the Egyptians & Ethiopiās which came of *Canaā* were taken captiue by the king of *Assur*. Then you read how *Nimrod* and his cōplices, which came of *Canaan* were confounded at *Babell*, when they went about to exalt themselves. Besides whereas length of dayes is a blessing to them which honor their father, *Cham* which dishonoured his father had not one sonne of his line which liued aboue an hundred yeeres. So as *Isaac* said, *Jacob haue I blessed, and he shall be blessed.* *Noah* may say: if *Chā* haue I cursed; and he shall be cursed, for he was cursed in deed, cursed in himself, and cursed in his children: cursed in heauen, and cursed in earth: cursed with God, and cursed with men. For after this he began to be abhorred

Esay. 20.4.

Gene. 11.

Gene. 20.

Gen. 21.

both *Cham* and *Canaan*, and they that came of him. Therefore *Abraham* commanded his servant that he should not choose a wife for his sonne of the *Canaanites*:

Gen. 28.

Isaac giveth the like commaundement to *Jacob*, that he should not marrie with a *Canaanite*, because they were a cursed nation, and hated of God ever since *Noah* said, *Cursed be Canaan*. Thus when *Cham* sayd, come and I will shew you my father naked, he might haue sayd, Come and I will shew you my selfe accursed.

Now after *Noah* had cursed *Cham*, he blessed his brethren, *Blessed be the Lord God of Shem, &c.* Of *Shem* came the *Jewes* which had the first blessing, and therefore *Shem* is blessed first. Of *Japhet* came the *Gentiles*

tiles which had the latter blessing; and therefore *Laphet* is blessed after. The form of *Shems* blessing is, *Blessed be the Lord God of Shem.* &c. One that heareth this blessing would thinke that *Noah* did not blesse *Shem*, but that hee blessed God: for he sayth not, blessed be *Shem*, but *Blessed be the Lord God of Shem*, that is, to signifie, that as cursed *Canaan* came of *Cham*, so the blessed *Messias* should come of *Shem*, which though hee were *Shems* sonne, yet here he is called *Shems* Lord, as hee was called *Dauids* sonne, and *Dauids* Lorde: then to shewe that *Noah* doth not blesse *Shem*, but God dooth blesse him: and *Noah* prayed that hee might bee blessed, as *Christ* gaue

the spirit, and *Iohn* ministred but the water. Thirdly, to shew that God for blessing vs, should be blessed of vs, and therefore *Noah* said, *Blessed be the Lord God of Shem, &c.* as if he should say, blessed be the Lord which blesteth *Shem*. Further, this sheweth the difference betweene *Shems* blessing and *Iaphets* blessing, that is, the Iewes and the Gentiles. For he saith, *God perswade Iapheth to dwell in the tents of Shem*, as though *Iapheth* were not blessed yet, but should be blessed: but hee sayth of *Shem*, *Blessed be the Lord God of Shem*, as if he should giue him possession, and say, Take thy blessing, for to assure him of Gods blessing, he had God him selfe as it were in pawne: for now hee is called *Shems* God. What might
Shem

Shem thinke that God was called his God, as though ~~he~~ had an interest in God, as we say, my landes, or my goods, so he might say, my God and my Lord, such a propertie the faithfull haue in God, as *Paul* sayth; *God is not the God of the dead, but of the liuing*; so I may say, God is not the God of the wicked, but of the righteous, and therefore he is called the God of *Abraham*, the god of *Isaac*, and the god of *Jacob*: which were all good, and righteous, and holy men. The next blessing is *Japheths*, the fourme of his blessing is, *God perswade Japheth to dwell in the tents of Shem*, That is, God perswade the Gentiles, which came of *Japheth*, to embrace the religion of the Iewes, which came of *Shem*. See how

God counteth it for a blessing,
to be in the true religion, and
how men should be perswaded
vnto it, because it is loue which
can not be forced? This is the
first prophesie in scripture of the
calling of the Gentiles, that is, of
our calling in Christ: and to put
vs in minde that we were once
out of the couenaunt, and but
added to the couenaunt, the
name of *Iapheth* which was the
father of the Gentiles dooth sig-
nifie * *Added*, as it were added
to the Church, as though the
time were when he was out of
the Church, therefore we are
indebted vnto him which ad-
ded vs to the kingdome, when
wee were out of the king-
dome.

*Or enlarg-
ed, or per-
swaded.

Now after *Shems* blessing,
and after *Iaphets* blessing like-
wife,

A glasse for drunkards. 195

wife, he sayth, *Let Canaan be his seruant.* This is thrise repeated in three verses together, as if God had ratified it and sworne it with a treble verily. For when *Ioseph* tolde *Pharaoh* whie his *Gen. 41. 32.* dreame was doubled, he gaue this reason, because it should surely come to passe: so when *Chams* curse was thrise repeated, he might be sure that it would come to passe. Here is a sweete obseruation besides, how *Shem* and *Iapheth* are blessed in *Chams* curse, and how *Cham* in *Shems* & *Iaphets* blessing is cursed: For when he saith, let *Cham* be *Shems* and *Iaphets* seruaunt, he implieth this, beside they were blessed in their owne children, because they were obedient vnto them, they should be blessed in *Chams* children, because

they were seruants vnto them: so *Shem* and *Iaphet* were blessed in *Chams* curse: as the Israelits were saued in the waters which drowned the Egyptians. Again, beside that *Cham* was cursed in his own children, because they were rebellious vnto him: he is cursed also in *Shem* and *Iaphets* childrē, because they were Lords ouer him, according to the saying, *let Canaan be their seruant*. So *Cham* is cursed in *Shem* and *Iaphets* blessing, as the Egyptians were drowned in the waters which saued the Israelites.

These are the notes which I could pick out of this storie, here you see how *Cham* was cursed but for doing euill, and that *Shem* and *Iapheth* were blessed but for doing well: therefore as the Angel said to them which sought
Christ

Christ at the sepulcher, feare not you, so I may say to all them which seeke Christ: feare not you: for when *Cham* is cursed, *Shem* and *Japheth* are blessed: so when the wicked are cursed the godly shall be blessed: as the sheep went to the right hand when the goates went to the left hand. This is enough to shew what we are, that when God saued but eight persons in the flood, yet you see one of them drinke vntill he be drunken, & another scorne vntill he be cursed. If two among so few did so whē the flood was by them, what maruell though so manie do so now the flood is gone and the weather is calme? As there was a *Cham* in the Arke so looke alwayes to haue *Chams* in the church: *Shem* did not go out of the arke because *Cham* was

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in the arke, neither let the faithful go out of the church, because the wicked are in the church: as *Cham* scorned & *Noah* was scorned, so there shall be alwayes one which scorneth, & one which is scorned: if the sonne scorned the father, thinke it not strange to be scorned of any: for they which are not scorned, lightly are scorers themselues.

Thus you haue seene *Noah* drunken and scorned, *Cham* scorning and cursed, *Shem* and *Japhet* reuerencing and blessed. In this storie is the first mention of planting of vineyards, the first speech of drinking of wine, the first example of drunkennesse, the first blessing and cursing of parents, the first name of seruant, and the first prophesie of the calling of the Gentiles: *Noah* is a warning
to

A glasse for drunkards. 199

to all drunkards : *Cham* is a warning to all scorers : *Shem* and *Iaphet* are examples for all subiectes to reuerence their rulers, and for all children to reuerence their parents. Now as *Noah* praied, God perswade *Iaphet* to dwell with *Shem*, so God perswade vs all to dwell
with Christ,
Amen.



THE SIXT
SERMON, CON-
TAINING AN EAR-
nest desire which the godly man
hath to end the pilgrimage of
this life, and to be in his own
countrie with Christ.

PHILIPPIANS. I. 23.

*I desire to be dissolued and to be
vvith Christ.*

HEere is *Pauls* desire
to be *dissolued*, and
the cause, that hee
might bee *vvith*
Christ: wherein first
you shall see the difference be-
tweene the faithfull and the wic-
ked,

ed, how one lotheth this life, &
the other logeth after it. Secōdly,
because the Apostle seemes to de-
sire death, you shall see whether
any man may wish to die: third-
ly, because after his dissolution he
hopēs to be *vvith Christ*; you
shall see the diuersitie of iudge-
ments betweene *Paul* and the pa-
pists, which thinke when they
are dead, that they shall go on to
Purgatorie. Lastly, because the
soules which are with Christ
cannot walke as they did when
they liued vpon the earth, you
shall heare a little of walking spi-
rits, which haue bene so much
talked of in the time of poperie,
and were taken for the soules of
them which were dead: after we
will speake a little of the sacra-
ment which ye come to receiue,
and so commit you to God. ¶

desire to bee dissolued. Before

Christes comming, when the kings or Patriarches died, it is

1. King. 2. 10. said, that they went to their fa-

2. Chr. 9. 37 thers, as we read of *Dauid* and *Sa-*

2. Chr. 21. 1 *lomon*, &c. but after Christes

comming, when the faithfull

Actes. 7. die, they are said to go to Christ

as we read of the penitent theefe

Luke. 23. 43. *Luke. 23. 43.* Not because the

Patriarches went not to Christ

as well as they, but because

yet Christ was not ascended to

heauen: therefore they are not

to go to Christ, although it

they went to heauen they must

needes go to Christ, because

Christ touching his godhead

was alwayes in heauen. *I desire thou*

to be dissolued: As the world for

Christ to come to them, so the

faithfull long to go to Christ

for vnlesse we ascend to him

re he descended to vs, his descen-
ne ling is in vaine, because he came
is downe that we might go vp, he
a- descended to take our flesh, we
4- descend to take his kingdome,
es he descended to be crucified, we
ascend to be glorified, he descen-
ded to hell, we ascend to heauen,
for that is, to ioy, to glory, to blisse, to
our father, to our sauour, to our
comforter, to Angels, to Saints,
to eternall life : therefore good
cause had *Paul* to desire to be
with Christ, that he might be at
rest: for no doubt it was the swee-
test voice that euer the theefe
heard in his life, when Christ
said vnto him, *This day shalt* Luk. 23. 45.
thou be vvith me in Paradise,
Lake. 23. chapt. vers. 45. Be-
sides, as *Paul* persecuted before,
so he was after persecuted him-
selfe, as heetels the Corinthians,

2.Co.II.24 2.Cor.II.24. *I was thrise beaten
 with rods, I was once stoned, I
 suffered thrise shipwracke, &c.*
 therefore good cause had Paul to
 desire to be with Christ, that he
 might be out of trouble. Yet he
 wil not *dissolue* himselfe, but *desi-*
reth to be dissolued: that is, that he
 which brought him into this
 world, would take him out of
 the world: neither doth he wish
 or pray, or make any petition to
 God to take away his life, but
 tels them his desire, *desiring to be*
dissolued: to desire is not to pray,
 but shews what we approue: nei-
 ther doth he desire so to be dis-
 solued, as though he were weary
 of his labours, and would suffer
 no more for Christ, but he is cō-
 tent to liue, as he saith in the 24.
verse, Neuerthelesse for me to a-
bide in the flesh were better for
you,

1 Cor. 24.

you, as if he should say, to doe you
good I am content to suffer euill,
and stay still from Christ, whom
I long to be with. Seeing then
that he wil not dissolue himselfe,
nor pray to be dissolued, but is
content to liue still: why doth he
say, *I desire to be dissolued*? Onely
to shew what he preferreth in his
desire, if he might choose life or
death for his owne respect, he
would be content to leaue friends
and riches, and pleasures, and life,
and all, onely to be with Christ.
This seemes to be a good lesson
for sick mē, whē they can liue no
longer, then to be with Christ
were better then to be with the
button, which neuer thought of ^{Luk. 16.}
heauen til he was in hel: but *Paul*
was not sick nor sore whē he de-
sired to be dissolued: therfore this
is not only for the sick, but for the

whole. If he had wished to liue
and stay still in the world, no
man need to be taught to say after
him, for young and old desire
not to bee dissolued, but few
are content to be dissolued. To
a naturall man in this life, no-
thing is so sweete as life it selfe,
and he which is in loue with
this world, seldome dieth quiet-
ly vpon his bed: but to a minde
which misliketh this world,
nothing can come so welcome
as death, because it takes him
out of the world. This is it
which *Paul* would haue vs learn,
that nothing in this world is so
pretious or pleasant, that for it
we should desire to liue or stay
from God one houre: though all
may not wish to die, yet all must
subscribe to this, that death is bet-
ter then life, because it leads to
Christ

Christ; which when *Paul* had
thoroughly tasted he was satisfied
for all things else, and desired to
live no longer that he might be
with Christ: herein appeareth
the end of mans life, which when
he hath obtained he desireth to
live no longer, how great ri-
ches, and honours, and friends
so euer he leaue behinde him.
From the time he knoweth Christ
crucified, and begins like *Enoch* *Gen. 5.22.*
to walke with God, he crieth
euer after with the Apostle, *I*
desire to bee dissolved and to bee
with Christ: vvhho shall deli- *Rom. 7.24.*
uer me from this bodie of sinne?
death vvere to me aduantage.
Euen as *Simeon* reioyced that
Christ came to him, so the faith- *Luke. 2.28.*
full reioyce that they shall go to
Christ.

The necessitie of sinne is

O ij

so irksome to him which knoweth the vilenesse of sinne, that the faithfull man, but to doe good, would not liue out of heauen, no not one houre. This made the martyrs so willing to abide anie kind of death that tyranny could deuise, to be rid of their sinfull bands, and this corruptible burthen, which presseth downe the soule, that looks after Christ like

Act. 1. 18. his disciples when he ascended to heauen. All is trouble and wearinesse, and vanitie to the godly minde, whether he eate or drinke, or sleepe, he counteth it a seruitude vnto the flesh, and wisheth with *Dauid* to be rid frō these necessities: so the knowledge and loue of God maketh a man forget his owne flesh, maketh him despise the whole world, taketh away the difference

ence from life and death, shan-
geth his nature which he could
neuer ouercome, and teacheth
him to renounce his deere selfe,
and say, though he should die,
*Not my vwill but thy vwill be
done.* All this appeareth in this
example, what operation is in
the knowledge and loue of
Christ: it made the world irk-
some vnto *Paul*, which all men
naturally desire: it made death
pleasant vnto him, which all
men naturally abhor, although
they be wearie of their life, and
haue no pleasure from morning
to night: yet it will not please
them to change, which they
needes must, they neuer loth but
loue their miseries, I will not die
one houre to liue for euer. Do
not the wicked themselues pro-
pheticie by their feare of death a

worse condition of some dread-
full iudgement after this life pre-
pared for sinners, and all that
contemne God, when none but
they stand in such feare of death?
Why doth one wish for it and
another tremble to heare of it?
If it were but a sleepe, no man
would feare it at all: for who
feareth to take his rest when
the night approacheth? If it did
take away sence and feeling, and
make men trees or stones, no
man would feare it at all, for
who would feare strokes if he
could not feele no more then
a stone? or who would care for
anie thing if hee had no sence
of anie thing? would anie man
tremble so to bee as the dead
creatures which haue no sence
of euill? They must needs be
better

better case then the happiest man
in this life, which is not with-
out the sence of euill. Therefore
this feare of death which you
see in all but the faithfull, doth
presage some straunge torment,
some heauie change and sharpe
punishment to those men: which
they beginne to taste alredie:
before they die, like the spirite
which persecuted *Saul* before
his end. They desire not to be
dissolued, but they feare to be
dissolued, they go not to Christ,
but their departure is an euerla-
sting departure from Christ to
the damned, to the diuels, to
hell without either end or ease,
or patience to endure it.

Thus you see that no man is
willing to die, before his consci-
ence be quieted toward God, and

that he can catch some hope of a better life after this life. He which knowes that he shal go to Christ, it is impossible that he should die vnwillingly : but he which cannot hope for a better world, must needs leaue this world grudgingly, & feare death more then all the terrors of life. He had rather to be sicke & cold, & hungry, and want and beg, then go with death, because he knoweth what he suffereth here, but he knoweth not what he shall suffer hereafter. Therefore he which is not willing to be *dissolued*, hath not learned Christ yet as *Paul* did, for no man esteemeth this life when hee begins to tast of the next, but then the loue of the world doth fall from him like the mantle of *Elias* when

2. King. 2.
14. hee was rapt into heauen.

The

The Apostle had seene manie good things in his dayes , and was neuer satisfied, willing to be dissolued, but thirsted stil and no water could quench his thirst, vntill he dranke of the water of life , and then he thirsted no more: so nothing can fil the soule which was made for God , but God alone. Riches, and honours, and pleasures , did not make *Simeon* willing to die, but the sight of Christ : happie are the eyes which see him, for they are as willing to die as *Simeon* was. So *John* I. 20.
soone as *John Baptist* did see our *Matt.* 3. 11.
Sauior , & knew that it was he, he debased himselfe, as if he had beene no bodie , and would not be accounted of, but sought to loose the opinion of the people that Christ might haue all; although he was a Prophet, and

more then a Prophet, and not
 a greater amongst the sonnes
 of women : so when *Paul* had
 seene his Sauour, he forgot
 all that he loued, all that he de-
 sired, and all that he possessed :
 no peace, no ioy, no glorie, no
 life now but to die. All things
 must yeeld to the Sonne, and
 be content with *Iohn*, that hee
 increase, and we decrease. This
 is our glorie and life, that he li-
 ueth in glorie. *It is enough* (sayth
 Gen. 45. 28. *Jacob*) *for me, that Ioseph my*
sonne liueth : it is enough for
 vs that Iesus our Sauour reig-
 neth. If the head be crowned,
 all the bodie is more honou-
 red, therefore let vs glorie that
 Christ is glorified, and reioyce
 as much that he is ascended, as
 our fathers reioyced that he de-
 scended : for where the head is,
 there

there the bodie must needes
bee.

I desire to be dissolued: he cal-
leth his death not a destruction
but a dissolution, for three
causes. First he departeth from
this life, and hath no more so-
cietie with them that liue vpon
the earth: secondly, his soule
departeth from the bodie vn-
till the day of resurrection, then
she findeth her owne bodie a-
gaine, and they reioyce like
friends which are met together:
Thirdly, hee departeth from
this vaile of miserie, into the
Paradice of ioy and all feli-
citie, to liue and raigne with
God for euer; in assurance wher-
of he sayth, that he shall be with
Christ, so that death is the way
to Christ. As the doue found *Gen. 8.9.*

no rest vntil she came to the ark:
 so the faithfull find no rest till
 they come to Christ, they go
 through the wildernesse, like o-
 ther men. Vntill the Iewes arri-
 ued at *Canaan*, all their life was
 spent in sinfull Egypt, or in the
 dreadfull desert, during the time of
 their iourney they had no seiled
 rest or cōtinuing pleasure. Peace
 beginneth whē the battel endeth,
 there is the prerogatiue of the
 dead, lest death shuld be too fear-
 full to vs. The best of Gods bles-
 sings are behind, that is, euerla-
 sting life, and the way to it is
 death, thou art going to ioy,
 therefore looke not for it vntill
 thou come to thy iourneys end.
 If *Canaan* the land of peace, the
 land of plentie, the land of plea-
 sure, be in the wildernes: stay here
 march no further, whither do
 you

Ioh. 13. 17.

Rev. 1. 2. 10.

The Pilgrims vvish. 217

you go like the pilgrims of Israel if *Canaan* be in the wildernesse? But *Paul* lookes for the crowne at the goale: he is not with Christ, but trustes to be with Christ: he is not in heauen, but he hopes to come to heauen, & this hope led him through the wildernesse, that he murmured not like the Israelites, but onely longed for that day when Christ shall say vnto him as he said to the penitent theefe: *This day shalt thou be vvith me in Paradise.*

Thus you haue heard the difference betweene the faithfull and the wicked, how the one lotheth this life, and the other longeth after it.

Now we come to our questions, *Simeon* said, *Lord now vv let.* *Luke 2.29.*
test thou thy seruāt depart in peace:
So *Paul* saith, *I desire to be dissol-*

ued & to be with Christ: they doubted not as the papists do, what should become of the after death: for one saith he goes to Christ, & the other saith that he goes to peace: therefore it seemes that purgatorie was not yet found, when the iust men went to peace. This is one of the fruits of a godly life: it hath hope (sayth *Salomon*) in the end: in death it warranteth a man of life, and when the flesh saith, feare, & the serpēt, despaire, it makes the flesh crouch, and the serpent flie, and the soule reioyce while death is opening the prison doore, that she may flie to her countrey from whence she came. Therefore what shall I say to purgatory, if *Paul* go to christ, and *Simeon* go to peace? Some say that it is in the ayre: some say that it is in the earth: some vnder

Pro. 14. 36.

Pro. 11. 7.

der the earth : some a little aboue
hell : thus *Nebuchadnezzar* can *Dan. 4. 1.*
not assoile his own dreame. You
must vnderstand that purgatorie
is like your painted sepulchres,
which are framed more for the
liuing then for the dead , for
you know that the locusts of
Rome liue by trentals, & dirges,
and masses for the dead, as the sil-
uer-smith in *Ephesus* liued by I-
mages: and therfore as they were *Act. 19. 25.*
loth that images shuld go down:
so they are loth that that purga-
torie should be quenched : for it
is the gainfullest lie in al poperie,
for out of this lake issue their
masses and dirges , and trentals
for the dead. They are said for the
dead , but they make for the li-
uing: *For the dead haue no portion*
of all that is done vnder the sun, do
what you will, say what you can,

Masses, Dirges, or Trentals, they haue no portion in it, for they haue receyued their reward already, and the *tree lieth vvhether it fell*: yet these foolish virgins hope for oyle of the wise virgins, and thinke they shal be paid for other mens labors, and almes, and trentales, and pilgrimages, & masses: as though they neuer read

Gal. 3. 11. that *the iust shall liue by his owne faith*, that he which belecueth

1 Ihon. 5. 24. shall not go to iudgement, but passe from death to life, that *they that die in the Lord rest from their*

Reue. 14. 13 *labours*: how do they go presently into paradise if they stay at purgatorie, & fire and torments? Hath Christ satisfied for vs, and must we now make satisfaction for our selues? Whither the glutton and the begger are gone, thither must we all, that is to *Abrahams*

Luke 16.

hams bosom, or hel fire: there are
but two kinds of men, and ther-
fore but two wayes, and where
then is purgatory, which the best
of the fathers confesseth that he
could neuer find in scripture?
Therefore take heed of hell, for
purgatorie is but a scarre-babe.
Furthermore, when *Paul* sayth,
that he shall go to Christ, this
seemes to resolue the olde questi-
on often debated amōg the sim-
ple people to be deluded, whe-
ther the soules of men departed,
walke after death, and appeare
vnto men, exhorting them to
this or that, as *Gregorie* or some
counterfeit reporteth in his dia-
logues. The Apostles before
their full growth might seeme
to be incombred with this er-
our, because when they saw
Christ walking vpo the waters,

they said, *It is a spirite:* and when *Peter* knocked at the doore in the night, they sayd to *Rhode* a damsell, *It is his Angel:* *Acts.* 12. 15. Which errour was drawne from the elusion of *Sathan*, and vulgar opinion receyued from *Pythagoras*, which taught that the soules of men departed, did returne into the bodies of other men after death, either for correction, or for reward: if they were good soules, then they were preferred to better men: if they had beene bad soules, then they were cast into worse bodies then they had before: A fine philosophical dreame. Thus deluded *Herode* when he heard of *Christ*, he supposed that *John Baptist* was risen againe whom he had beheaded.

And

And the better sort of the
people, as we read in the 16.
of *Matthev* 14. dreamed that
Christ was *Elias*, or *John Bap-* *Mat. 16. 14*
tist, or *Jeremie*, or som of the
Prophets risen againe. But tou-
ching the soule once departed
from the bodie, that it returneth
not, nor can returne into the
world, manie examples and
testimonies, and reasons, and
the order of our resurrection de-
clareth. *The soules of the righ-*
teous are in the handes of the
Lorde, and no man or deuill *Iohn 10. 28*
can take them out of his handes.
The soules of the wicked are
in the handes of the deuill, and
god wil not take them out of his
handes: and therefore *Abraham*
saith, he which is here cannot *Luke 16.*
come from hence, and they which
be there cannot come from thence:

for then the paynes of hell were not cuerlasting paines, nor the ioyes of heauen cuerlasting ioyes, but temporall like the paynes and ioyes of this world. Therefore it is no soule which walkes about: how then? what is this which I see in the night like such a man, and such a man? The deuill which chaungeth himselfe into an Angell of light to deceyue, can chaunge himselfe into the likenesse of a man much more: that is it which thou seest, as *Saul* saw

1. Sam. 28. 8 Samuel, *1. Sam. 28. 8*. Not *Samuel* himselfe: for could the witch rayse *Samuel* out of the graue, which could not keep herselfe out of the graue? Or could the deuill disturbe the Prophet after death? Then he should neuer be quiet, if the deuill could dis-

disturbe him, because he disquieteth the godly so much while he liueth. If this apparition be called *Samuel*, how doth hee call it *Samuel* if it be not *Samuel*? As the bookes of *Caluine* are called *Caluine*, as the picture of *Beza*, is called *Beza*, as hee which playeth the king vpon a stage, is called a king, as the golden Mice and Emrodes which the Philistines layde in the Arke, were called Mice and Emrodes, although they were but meere shapes and figures of them: so this likenessse of *Samuel* is called *Samuel*, though it was not *Samuell* in deed: but a counterfeite shape of *Samuell*. For God would not aunswere *Saul* before by oracle, nor by Priest, nor by Prophet, and would he answere.

Luke. 16.

him by the dead, which doth forbid to aske counsell of the dead? No (saith *Abrahā*) they hear *Moses and the Prophets*, *Luke 16.* as if he should say, let them learne of the bookes of the dead, for the dead shal not returne vnto them. Againe, if it had beene *Samuel* himselfe which had taught *Saul* to worship God, would that holy Prophet haue receyued worship himselfe, as this spirite did? Againe, if it had beene *Samuel Saules* Schoole-master, which taught him alwayes to repent while he liued, he would rather haue exhorted him to repentance now then before, seeing the day of his death was so neere. But you will say, whatsoeuer it was, it seemes that he could prophcie of things to come: for he foretold *Saules* death: can the deuill

deuill prophecie? This was an easie matter for the deuill to prophecie, because he knewe that *Dauid* was annointed before, and therefore *Saul* must be remooued, that he might reigne as he was annointed. Secondly, he knew that *Samuel* had prophecied his confusion, and therefore hee must be degraded, that the prophecie might bee fulfilled. Thirdly, he did see the Philistins comming against him, and therefore no maruaile if he did ayme that his death was neere at hand, seeing a man might prophecie the same.

If any man bee not satisfied with this, to belecue that the soules of the dead do not walke, after their dissolution, let me reason with him thus: Is it a soule which thou seest? why a soule is

a spirite and can not be seene. no more than a voice or an Eccho: didst thou euer see thine owne soule, though it hath beene euer with thee since thou wast borne? Dost thou thinke it is a bodie? Why a bodie can not walke without a soule: for the soule is the life which moueth the bodie. If thou say it is a bodie and soule too, then why doth *Paul* call death a dissolution, it is a separation of the soule from the bodie: if the bodie and soule be not dissolued, then the man is not dead but liuing still. If thou say the soule is come to the bodie, and the bodie is risen to the soule for that time: then I can say no more to thee, but beleeue thine own eies. if thou thinkest that it is such a mans bodie which thou seest, look in þy graue
and

and open the ground, and there thou shalt see the body where it was laid, euen while this visard walkes in thy sight: therefore apparitions are no other then that which appeared to *Saul*. Thus the diuell hath many wayes to deceiue, & this is one & a dangerous one, to draw vs from the word of God to visions and dreames, and apparitions. Vpon which manie of the doctrines of the papistes are grounded: they had neuer heard of Purgatorie but for these spirites which walked in the night, and told them that they were the soules of such and such, which suffered in fire till their Masses and almes, and pilgrimages did ransom them out: so these night spirites begat Purgatorie, and purgatory begat trentals, as one serpent hatcheth

230 *The sixth Sermon,*
another.

Yet a third question riseth
out of these words, and that is
this, whether a Christian may
wish for death: as *Paul* desired, so
we may desire if we haue *Pauls*
Luke. 9. 54. spirite: as Christ told his disci-
ples when they asked him,
whether they shoulde pray for
fire from heauen, as *Elias* did:
Christ aunswereth, that they
knew not of what spirite they
were: as if he should say, if you
were of *Elias* spirit, and did pray
with the same minde, and to the
same end that he did, then you
might pray as he prayed. The
wicked wish to die because they
would be rid of the crosse, & suf-
fer no more for God, as *Caine* so
Gen. 4. soone as he was cursed, and knew
that his life should be a torment,
he sought to die, to preuent the
iust

just iudgement of God, and spite
him as it were, which should pu-
nish sinnes: so do the people of-
tentimes, which haue not to sa-
tisfie hunger, and the sicke which
faint of an incurable disease, and
the wearie captiues in prison, ga-
lies and icales. As for the faithful,
if they at any time wish to die,
they pray for death, as the last re-
medie against sinne and Sathan:
euen as they pray in the Reuelation
for the hastning of Christs
comming to iudgement, *Come* Rev. 22.20

Lord Iesus, come quicklie: for the
shortning of the dayes of sinne,
least all flesh should perish. But
they which wish for death in
this sort, would die as the will of
God hath ordained, and mor-
tifie their flesh to abide these
troubles, & stil by faith suppress
the dolorous grieve of sin by fre-

quent meditation of inward ioy
receiued by grace in Christ, and
therein reuiue themselves as
with the earnest pennie of their
inheritance, which they shall re-
ceiue at the fit time when it shall
comfort them much to haue suf-
fered so long. Much therefore
haue they to answere, which are
not contented to die in peace, and
stay till they be dissolued, but as
though themselves were the au-
thors of life and death, from cruel
heart giue wrongful commision
to the bloodie hand to cut asun-
der that which God hath ioy-
ned, the louing soule and their
bodie, as *Iudas*, *Achitophel*, *Saul*,
and *Pilate* did: not one of these
was good in life or death: yet
the author of the Machabees cō-
mendeth *Razis* most of all, for
that which was the greatest sin
that

2. Mac. 14.

37.

that euer he did for killing himselfe. Man was not borne of his owne pleasure, neither must he die at his owne lust, or else it had bene good for *Iob*, which suffered *Iob. 2.* more then anie Saint, except Christ, to make away himselfe as *Iudas* did. But why is it commanded then, *Thou shalt not kill?* *Exo. 20. 13.* If thou maist not kill another, much lesse maist thou kill thy selfe. As for the example of *Samson*, *Judg. 16. 30.* which may seem *Judg. 16. 30.* to oppose against this, in that he killed himselfe when as he pulled the house vpon his own head, and all that were with him: vnderstand that he was a figure of Christ, which vanquished mo in his death then in all his life: and it appeareth that he had warrant from God, in that his strength being take from him, was for the

act in a moment restored to him
 vpon his praier: and the Epistle
Heb. 11. 33 to the *Heb. 11. 33.* to clear that fact
 saith, *that he did it of faith*, that
 is, knowing that he had deser-
 ued to die, and that by these
 meanes the enemies of God
 should be destroyed, he submit-
 ted himselfe to the good will of
 God, like a good captaine which
 ventureth his life to kill his eni-
 mies: therefore we must not
 looke to particular examples,
 but to the generall law. Where-
 fore let no man doe this euill,
 that anie good may come of it,
 but rather follow the aduise of
 the holy Apostle, as it becom-
 meth vs, with *patience let vs run*
out the race vvhich is set before
vs. Here I might shew you that
 they are guiltie of their owne
 death; that kill themselues with
 surfet;

surfettings, intemperance, drunkenesse, &c. although they loue their life too deere: yet they take all meanes to hasten their death: thus much of Purgatorie and night spirites, and praying for death. Now it remaineth, that as the Leuites sanctified their brethren before they did eate the Passecouer, so I should prepare you before yee eate this holie sacrament, of which the Passecouer was but a figure. The Iewes were taught of God before they did eate the Passecouer, to put away leauen out of their houses the day before, *Exodus*, *Exod. 12.13* 12.13. Hath God care of leauen? No, this is it which the Apostle teacheth, *1. Cor. 5.* before yee come to the Lords Supper, *Purge the olde leauen of maliciousnesse and vvickednesse out* *1. Cor. 5.*

236 *The sixt Sermon,*

of your hearts: that is, the leaueſ
which you ſhould purge out of
your houſes: therefore marke
what the Apoſtle writeth to the
Corinthians, *1. Cor. 11.* I beleeue
it is a matter which you did ne-
uer conſider, *For this cauſe manie*
are vveake and ſicke among you,
and manie ſleepe or die: for what
cauſe? becauſe they receiued this
holy ſacrament vnworthily, and
vnreuerently, before they were
prepared with faith and hope, &
repentance, *for this cauſe manie*
are vveake and ſicke among you
and manie die: who did euer
thinke that his ſickneſſe, or his
wants, or his infirmities did
grow of that hee receiued the
Lords ſupper vnworthely? Ma-
nie cauſes haue bin ſuppoſed, but
this cauſe was neuer thought of.
Haue anie of you ſaid in diſtreſ-
ſes

les of bodie or mind, this is come
vnto me because I did receiue the
blessed sacrament of Christ vn-
worthilie, because I came not
prepared with that mind as they
which belecue and know God?
Yet the Apostle which by his di-
uine spirite knew the cause of
these calamities amongst the
Corinthians, doth depute their
strange diseases and sodain death
to none other cause, but to their
vnworthie and vnreuerent re-
ceiuing of this holy Sacrament,
may he saith further, chap. II. 29.
verse, that *He which eateth and* I . Cor. II.
drinketh this sacrament vnworth- 29.
ly, eateth and drinketh his
owne damnation: that is, he ta-
keth possession of death, heil, and
damnation, eue while he eates, as
the diuel entred into *Judas* while
he receiued. Now if your phisi-

tian should warne you of such a thing that you take it in season & in measure, or else it is poison & will kil you; I suppose you wold obserue the season and measure, and take it in such order as he prescribeth as neere as you could, if you beleue him: so if yee beleue the Apostle that you receiue the Sacrament to your damnation, if you receiue it vnworthily, I am sure you will not take it vnreuerently or rashlie for all the world. If I had the words of motion to speake that which might be spoken of this matter, it would fright *Judas* himselfe, that no man would come to this holy banquet without his wedding garment: consider but this, how would you come into the presence of God? how would you prepare your selues

Matth. 22.

selues to come before the maker
of heauen and earth, which sear-
cheth the reines, and knoweth
euerie corner of the heart? If euer
yee did approch vnto God: if
euer ye came neere vnto the lord,
you neuer came so neere as now,
when you come to receiue his
bodie and blood, and are vnited
vnto him in one spirituall bodie,
& yet peradventure many come
not so prepared, so clenfed, so
dressed, so trimmed into the pre-
sence of God, as *Hester* did into *Hester. 5.*
the presence of *Assuerus*. What
do you thinke of these elements?
what doe you imagine of this
bread and wine? They are scales:
what scales? scales of this word,
scales of Gods promise, scales of
your adoption. If euer you were
instructed or comforted out of
this booke, that instruction and

comfort is confirmed and ratified vnto you now by Christes seale. Christ hath not ordained sacraments in his church for a fashion or dumbe shew, that you should feele, or see, or tast, but as the woman which had a bloudie fluxe when shee touched the hem of Christs garment, Christ said that vertue was gone out of him: that is, all the graces which these signes represent, that is, all the blessings that Christ Iesus hath purchased vnto man by his death. Now because if you receiue this Sacrament rightly, you are vnited vnto Christ, as the members with the head: if euer you did belecue, or loue, or repent before, this requirereth you to belecue, and loue, and repent more, because now you are Christes bodie, which shewes

The Pilgrims vvish. 241

shewes that you must obey Christ the head like members of the bodie, for the bodie is ruled by the head. What haue yee now to receiue all these blessings? If yee haue not faith, how can you lay hold of any promises or merites of Christ, to say this is mine? If you had a hand to take, and a faith to apprehend, nowe you might eate of that breade which is better then Manna, which he that tasteth, doth not hunger againe after any pleasure in the world. Here is inough for *Abraham*, and *Abrahams* seed, Come vnto it all that thirst, and it will refresh you. Happier is that man now that hath his wedding Garment, then the rich glutton, *Luke. 14.* which fareth deliciously, & goeth in purple euerie daie. Now

you are the Lords guesstes, and the Lord himselfe is your feast, and this feast is before you, the holiest meate that euer you did eate, and the comfortablest meate as euer you did eate, and yet the daungeroudest meate that euer ye touched: you stand vpon life or death, you eate to saluation or damnation: there is nothing in this world which you can receiue with greater benefite or greater perrill. *Adam* did not eate the forbidden fruite with greater daunger: *Adam* could not tast the tree of life with greater fruite then you may tast and receiue this Sacrament. The arke was a signe of mercie, yet *Vzziah* was slaine for touching the arke vnreuerently. Circumcision was a good thing, yet circumcision did not profite the Sichemites, but

Gen. 3.

2. Sam. 6.

but was a way to make their
enimies slay them, because they
were not circumcised for reli- *Gen. 34.*
gion, but for lucre: so if yee re-
ceiue for custome, and not for
 deuotion, this Sacrament shall
be to you as Circumcision was
to them. Therefore take heede
how you receiue as they recei-
ued, least you meete with a curse,
when you looke for a blessing.
If thou remembrest anie sinne
against god or against thy neigh-
bour, leaue thine offering at the
Alter, and be reconciled before
thou come into his presence, for
if stubble come to fire, there is
no way but burne: now beloued
let faith and loue, and repentance
haue their perfect worke, that
you may receiue this Sacrament
as Christ would haue you re-
ceiue it: and God graunt you as

244 *The sixt Sermon, &c.*

much profite by it as is offered in
it, and so much comfort of it, as
it hath brought to any, who so-
euer haue receiued it faithfully,
reuerently, and worthily
before you.



THE SEVENTH
SERMON, CON-
TAINING A FER-
uent request, in regard of the
shortnesse of mans life, to ob-
taine wisdome.

PSAL. 90. 12.

*Teach vs, O Lord, to number our
dayes, that vve may applie our
hearts to vvisedome.*

THis *Psalme* was cō-
piled by *Moses*, as ye
may see by the title,
at what time the
spies returned from the land of
Canaan, and God for the murmu-
ring of the people, pronounced,

246 *The seventh Sermon,*

that all which were aboute twē-
tie yeeres old should die in the
wildernesse, except *Caleb* and
Iosuah, which encouraged their
brethren to go vnto *Canaan*.

N^o. 14. 29. Now when *Moyſes* heard the
sentence of death pronounced a-
gainst himſelfe, and all the Iewes
which came out of Egypt, except
onely two *Caleb* and *Iosuah*, that
all should die before they came
to the land which they ſought,
he prayeth thus for himſelfe and
the reſt: *Teach vs, O Lord, to num-
ber our dayes, that vve may ap-
plie our hearts to vviſdome:* that
is, ſeeing we muſt needes die,
teach vs to thinke of our death,
that we may die in thy feare, to
liue againe: ſhewing vs how the
conſideration of our mortalitie
will make vs applie our hearts to
godlines. He which is tottering
him.

The godly mans request. 247

himself, had need to leane vnto a
stable thing: therefore a wauering
man is commended here to con-
stant wisdom: man is mortall,
wisdom is immortall, yet by
wisdom man becomes immor-
tall too: therefore *Moses* thin-
king of his death, runneth to
wisdom as a remedie against
death. I haue chosen a text fit for
the time, * which warneth vs
how our yeares passe, that when
we thinke of the old yeere how
soone it is gone, and of the new
yeare how soone it is come, ye
may see vpon what a whirling
wheele we are set: which putteth
vs in mind euerie day of that last
day, which is comming for vs,
when we shal giue account how
euery day was spent before it.
So many yeeres as are past: so
many yerres we are neerer to the

* Because it
was prea-
ched at the
beginning of
the yeere.

248 *The ſeuenth Sermon,*

laſt. And though the old yeere be gone, and a new yeere come, yet whether another ſhall come after this, as this came after the former, no man, I thinke, hath any promiſe of him that made time: for euen theſe two dayes ſince the olde yeere went out, manie haue gone the way which we al ſhal folow. Now why are dayes, or weeks, or yeeres, but for vs? But for man there ſhould be no winter, no ſummer, no ſpring, no autumn, that we ſeeing how the ſeaſons are renewed, at laſt with them may learne to renew our ſelues: for to celebrate olde yeeres with new ſinnes, is to let euerie thing go before our ſelues, and ſuffer the time to condemne vs which was giuen to ſaue vs. God hath ſhewed vs new yeeres, but he would haue

The godly mans request. 249

vs shewhim new men. This is
Gods new yeeres gift, not sheepe,
nor doues, nor fruits which the ^{Heb. 10. 1.}
Iewes offered, neither myrrhe,
frankinsense, and gold which the
Gentiles offered, *Matt. 2.* but a ^{Mat. 2. 11.}
new creature, *Gal. 6. 15.* There- ^{Gal. 6. 15.}
fore wee must come to some
schoole-master, which teacheth
vs like *John Baptist*, what we ^{Luke. 3. 10.}
should do, that we may grow in
knowledge, as we grow in yeers.
Teach me to nūber my dayes (saith
Moses) *that I may applie my heart*
to vvisdome. Vherby *Moses* tel-
leth vs, that this was one of his
helpes, which made him profite
in the knowlege of god, *to nūber*
his dayes, like a man which hath
a set time for his taske listens to
the clocke, & counts his houres,
that he may end in his time: so
we haue a set time to serue God.

VVorke

250 *The seventh Sermon,*

Iohn 9.4. *work while it is day as Christ did, Iohn 9.4.* What he dooth mean by this *day*: the apostle sheweth

2. Cor. 6.2. *with you, 2. Cor. 6.2. This is the day of saluation,* that is, this life is the day wherein you shuld work: what worke you haue to do, the

Phil. 2.12. *Apostle telles you, Philip. 2.12. work out your saluation.* This is a long taske, therefore we had need *to number our dayes*, and not to lose a minute, least we be benighted before our worke be done. *Teach me, O Lord, to num-*

Exod. 3.1. *ber my dayes.* He which in the land of *Midian* learned to number sheepe, now he is come into the wilderness leaurneth to number his dayes, *teach vs, O Lord, to number our dayes* : not teach vs the number of our dayes, for we shall forget it againe, and the knowledge of times is Gods know;

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knowledge: *but teach vs to nūber our dayes*, that is, that we may be still numbring and counting our daies, and houres, and minutes, to see how fast we die, that euerie day & houre we may lerne something. As God hath nūbred our daies, so we must learne to number our daies, or els it seemes that we cannot *applie our hearts to wisedome*: that is, vnlesse we thinke vpon death, we can not fashion our selues to a godly life, though we were as well instructed as *Moses*. This we find dayly in our selues, that the forgetfulnessse of death makes vs in steed of wisedome, to applie our harts vnto follie, and pleasure, & lucre, and all maner of licentiousnesse, that contrary to the Apostles aduice, *work out your saluation*, we *Phil. 2. 12* worke out our damnation. We

[252] *The seventh Sermon,*

2. Pet. 2. 8.

are so farre from numbring our dayes, that we do not number our weekes, nor our moneths, nor our yeeres, but as the Apostle saith, *A thousand yeeres vwith God are as one day*: so one day with vs is as a thousand yeeres: that is, our time seemes so long that we think we shal neuer die: but he which made this praier is now dead, & the number of his dayes is ended, and nothing is left, but his holy bookes which bring this prayer vnto vs, that wee may learne to pray so too. Now I must pray, *teach me, O Lord, to number my dayes*, and thou must pray: *teach me, O Lord, to number my dayes, that vve may applie our hearts to vvisedome*: that is, so to pray, & fast & watch & heare, & do, as becōmeth him which shall shortly giue account
of

Luk. 16. 2.

of his *stewardship*. This is the Luk. 15. 2.

fruit which comes to a man by numbring his dayes. God teacheth a man to applie his hart to wisdom: & this is his lesſon which he giues for that purpose, *number thy dayes*, that is, thinke that wisdom is a long studie, and that thou hast but a short time to get it, and this will make thee get ground of vertue: for there is no such enimie to repentaunce, as to think that we haue time inough to repēt hereafter, which makes a man say, when anie good motion commeth, nay I may stay yet, yet I may stay, like the slug-gard, *Pro. 6. 10.* which turnes vp-
on his bed like a doore vpon the hinges, and saith, *yes a little more, a little more sleepe, a little more slumber, I may lie stil a while*: this is not to number our dayes, but

Pro. 6. 10.

254 *The seventh Sermon,*
to stretch our dayes and make
them seeme more then they are,
and they that do so neuer *applie*
their harts vnto vvisdome: so you
see what a preseruatiue *Moses*
vsed against sin and pleasure, he
kept a kalender as it were of his
daies which called vpon him, *Be*
diligent, for thou hast but a short
time. Fiue things I note in these
words: first, that death is the ha-
uē of euery man, whether he sit
in the throne, or keep in a cotage
at last he must knocke at deaths
doore, as al his fathers haue done
before him. Secondly, that mans
time is set, & his bounds appoin-
ted, which he cannot passe, no
more than the Egyptians could
passe the sea: and therefore *Moses*
saith, *teach vs to nūber our daies,* as
though there were a nūber of our
daies. Thirdly, that our daies are
few,

few: as though we were sent into this world but to see it: and therefore *Moses* speaking of our life, speakes of daies, not of yeeres, nor of moneths, nor of weekes: but teach vs to nūber our dayes, shewing that it is an easie thing euer for a man to nūber his daies they be so few. Fourthly, the aptnes of mā to forget death rather thē any thing els, & therefore *Moses* praith the Lord to teach him to nūber his dayes, as though they were still slipping out of his mind. Lastly, that to remember how short a time we haue to liue, will make vs applie our hearts to that which is good.

The first point is, that as euery one had a day to come into this world: so he shall haue a day to go out of the world. Whē *Moses* had spokē of som which liued

256 *The seventh Sermon,*

700. yeeres, & other which liued
800 yeeres, & other which liued
900. yeeres, shewing that some
had a longer time, & some a shorter,
yet he speakes this of all, *Mortuus est*,
at last comes in *mortuus est*, that is,
he died, which is the Epitaph of euery mā.
We are not lodged in a castel, but in an Inne,
where we are but guests, & therefore
Peter calles vs *strangers*, i.

i. Pet. 2. 11. Pet. 2. 11. We are not citizens of
the earth, but citizens of heauen,
and therefore the Apostle saith,

Heb. 13. 19. *We haue here no abiding citie, but
we looke for one to come.* As Christ

Iohn 18. 36 saith, *My kingdome is not of this
world:* so we may say, My dwelling
is not in this world, but the
soule soareth vpward whence
she came, and the body stoopeth

Gen. 3. 19. downeward whence it came: as
Exod. 33. 7.
Exod. 26. 1. the tabernacles of the Iewes
were

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were made to remoue, so our ta- 1. Cor. 9. 1.
bernacles are made to remoue. 2. Pet. 1. 4.

Euery man is a tenant at wil, and there is nothing sure in life but death, as he which wrote this is gone, so I which preach it, & you which heare it must look to follow, one comming in, & one going out is to all. Although this is daily seen, yet it had need be proued, nay euery man had need to die, to make him belecue that he shal die. When *Adam* and *Eue* became subiect to death because of their sin, to teach them to thinke Gen. 3. 21.
on death, so soone as they were thrust out of paradise, God clothed them with the skins of dead beasts; which shewed them that now they were cloathed with death, and that as the beasts were dead whose skins they wore: so they should die also: therefore Da-

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- uid* saith *Man* being in honour be-
came like the beasts which pe-
rish: when he saith, that he be-
 camelike the beasts which pe-
 rish, he implieth that man should
 not perish like *þ* beasts, but when
 he did like a beast, he died like a
 beast. From that day euery man
 might say with *Iob*, *Corruptiō was*
my father, & the worm my mother
Iob. 17. 14. For the rich glutton is
 lockt in his graue as fast as poore
Lazarus. Therefore god speaking
 of kings, *Psal. 82. 6.* saith, *I said ye*
are gods, but ye shal die like men. If
 kings must die like men, then the
 expectatiō of men is death: ther-
 fore when this king was readie
 to die, he said to *Salomon*, *that he*
shuld go the way of al the earth, cal-
 ling death *the way of all the earth*
Esa. 40. 6. to which *Esa* beares witnes, cry-
 ing, *all flesh is grasse, that is, it faleth*

leth, and is cut down like grasse,
c. 40. 6. In paradise we might liue
or die: in the world we liue and
must die: in heauē we shall liue &
not die. Before sin nothing could
chāge vs: now euery thing doth
chāge vs. For whē winter comes
we are cold, when age comes we
are withered, whē sicknes comes
we are weake, to shew that when
death comes we shal die. The clo-
thes which wear vpo our backs,
the sunne which sets ouer our
heads, the graues which lie vnder
our feet, the meat which goes in-
to our mouthes, crīe vnto vs that
we shal weare, & fade, & die, like
the fishes, & fouls, & beasts which
euē now were liuing in their e-
lemēts, & now are dead in our di-
shes. Euery thing euery day suf-
fers, som eclips, & nothing stāds at
a stay, but one creature calls to an-
other, let vs leaue this world. Our

Gen. 1. 27.

Gen. 3. 11.

fathers summoned vs, & we shall
 summon our children to the
 graue: first we wax old, then we
 waxe drie, then we wax weake,
 then we wax sicke, so we melt a-
 way by drops: at last as we caried
 other, so other carrievs vnto the
 graue: this is the last bed which
 euery man shal sleepe in: we must
 returne to our mothers wombe.

Therefore *Iacob* called his life but

Gen. 47. 9. a pilgrimage. *Gen. 47. 9.* there-
 fore *Paul* called his life but a race,

2. Tim. 4. 7. 2. *Tim. 4. 7.* Therefore *Dauid*
 calleth himselfe but a worme:

Psal. 22. 6. *Psal. 22. 6.* A pilgrimage hath
 an ende, a race hath a stoppe,
 a worme is but troden vnder
 foote and dead straight: so in an
 houre we are, and are not:
 here wee are now, and anon
 wee are separated, and to mor-
 row one sickeneth, and the
 next

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next day another sickneth, and
all that be here neuer meet again.
We may well be called earthen
vessels, 2. *Corinth* 4.7. for we are *2. Cor. 4.7*
soone broken, a spider is able to
poison vs, a gnat is able to choak
vs, a pinne is able to kill vs: all of
vs are borne one way, and die a
hundred wayes. As *Elijah* stood
in the doore of the caue when *1 King. 19.*
God passed by, so we stand in the⁹
passages of this world, readie to
go out whensoever God shall
call. We loose first our infancie,
and then our childhood, & then
our youth, at last as wee came in
the roomes of other, so other
come into our roomes. If all our
dayes were as long as the day of
Iosua, when the sunne stood still *Iosh. 10. 12*
in the midst of heauen, yet it will
benight at the last, and our sunne
shall set like other. It is not long

that we grow, but whē we begin to fall, we are like the Ice, which thaweth sooner then it froze: so, these little worlds are destroyed first, and at last the great world shall be destroyed too, for all which was made for vs, shall perish with vs. What do you learn when you thinke of this, but that which *Moses* saith, to apply your hearts to wisdom? Death cometh after life, and yet it guides the whole life like the sterne of a ship: but for death there would be no rule, but euery mans lust should be his law: he is like a king which frighteth a farre off, though he defer his sessions, and stay the execution, yet the verie feare that he wil come, makes the proudest Peacock lay downe his feathers, & is like a damp which puts out all the lights of pleasure.

The secōd note is, that the time
of

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of mā is set, & his boūds appoin-
red, which he cannot passe, and
therefore *Moses* praieth the Lord,
that he would teach him to nū-
ber his daies, as though there
were a nūber of our daies. Ther-
fore god is called *Palmoni*, which
signifieth a secret numberer, be-
cause he knoweth the number of
our days, which is secret to vs. As
it was said to *Balthasar*, *God hath*
numbred thy kingdome, Dan. 5. so
it may be said to al, *God hath num-*
bred thy life. To this *Iob* beareth *Iob. 14. 5.*
witnes, saying, *Are not his daies*
determined? thou hast appointed his
bounds, vvhich he cannot passe, *Iob*
14. 5. Again, *Jeremy* saith, *They* *Ier. 46. 21.*
could not stand because the day of
their destruction vvas come. As
there is a day of destruction, & a
day of death, so there is a day of
birth, a day of marriage, a day of
honour, a day of deliuerance, ac-

264 *The seventh Sermon,*

Dan. II. 36 cording to that, *The determination is made*, that is, God hath de-

Dan. 9. 26. *Gal. 4. 4.* termined all things. As God appointed a time when his sonne

should come into the world, and he came at the same time, as the Prophets and the Euangelists accord: so he hath appointed a time when all his blessings shall come vnto vs, and they come at the same time. As we read of *Io-*

Psal. 105. *19.* *seph*, *Psal. 105.* where it is said, *untill his appointed time came*,

shewing that God had appointed a time when to exalt him, and before that time came, he could not be exalted: therefore Christ

Ihon. 7. 8. saith so often, *My time is not yet come*, shewing that he knew the time of his baptizing, the time of his preaching, the time of his working, the time of his suffering, the time of his rising, and the

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the time of his ascending. As for that which is objected of *Ezechias*, because *Esaie* shewed him ^{2. King. 20.} that he should die, and after told ^{1.}

him that fifteene yeeres were added to his life : it is like the preaching of *Ionas* to the Niniuites, *Ional. 3. 3.*

Fourtie daies and Niniue shalbe destroyed, and yet Niniue was not destroyed, because they repented : so *Ezechias* was not abridged, because he repented. Therefore you must vnderstand the phrase of God, as when we say that we wil iourney to morrow, we vnderstand, *if God vvill* : so when God saith, *I vvill destroy*, he vnderstands, *if we persist*. As all the promises of God are conditionall to take place if we repent, so all the threatnings of God are conditionall, to take place if we repent not : and therefore sometime

266 *The seventh Sermon,*

Deut. 28.

time this word *if*, is put in, as in *Deut. 28.* where there is no blessing nor cursing without an *if*. I may answer againe, that God is a iudge, and spake like a iudge to *Ezechias*: a iudge doth not condemne all whom he saith he wil condemne, nor a schoolemaster beate euerie one whom he saith he will beate, to make him leaue, yet the iudge & schoolemaster do not dissemble but menace: this is not lying but threatening. But you wil say, if my time be set, thus long I shall liue, and I cannot passe, then I will take no phisicke. You may as well say, I will take no meat: God hath not ordained the end without the means, but the meanes as well as the end. If he haue appointed one to die in his youth, he hath appointed some means to shortē his life,

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life, as he did *Abshaloms*: if he haue 2. Sa. 18.6.
appointed one to liue long, he
hath appointed also some means
to preserue his life, as *Ioseph* cheri-
shed *Iacob* in his age. Therefore
though God had promised *Paul*
that his companie should not be Acts. 27. 21
drowned, yet he told the marri-
ners, that vnlesse they kept in the
ship they should be drowned: as
if their fastie should not be with-
out meanes: but a good minde
doth neuer quarrell about these
things.

The third point is, that our life
is but a short life: as manie little
skulles are in Golgatha, as great
skulles: for one apple that falleth
from the tree, tē are pulled before
they be ripe, and the parentes
mourne for the death of their
children, as often as the children
for the decease of their parents.

This is our Aprill & May wherein we flourish, our Iune and Iulie are next when we shall be cut downe. What a change is this, that within fourescore yeares not one of this assemblie shall be left aliue: but another preacher, and other hearers shall fill these rooms, & tread vpon vs where our feete tread now? The Rauē and the Phoenix, and the Elephant, and the Lion, & the Hart fulfill their hundreds, but man dieth when he thinkes yet his sunne riseth, before his eye be satisfied with seeing, or his care with hearing, or his heart with lusting, death knocks at his doore, and wil not giue him leaue to meditate an excuse before he come to iudgement. To shew the shortnesse of mans life, *Moses* vsed the shortest diuision in nature to expresse

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it by, he might haue said, *Teach me o Lord to number my moneths, or my yeares*, but he speakes of dayes: so the scripture is wont to number our life by dayes, and houres, and minues, to shew vs that we shall giue account for houres, as well as for dayes, for dayes as well as for weekes, for weekes as well as for monethes, for monethes as wel as for years, which warneth vs to make vse of all our time, and cuerie day to thinke vpon the last. This was the Arithmeticke of holie men in former times to reckon their dayes so, that their time might seeme short, to make them *aplie their hearts to vvisdome*. The Hebrewes did number their dayes thus: first they did deduct the time of sleep, so that if our yeeres be threescore and ten *Ps. 90. 10*

270 *The seventh Sermon,*

as the Prophet saith, fūie and thirtie of these yeares are stricken off at one blow, because we spend halfe our time in sleepe: then they did deduct the time

Ecc. II. 10 of youth, which *Salomon* calleth *Vanitie*, as though it were not worthieto be called life but vanitie: then they did deduct the dayes of sorrow, because in sorrow a man had rather die then liue: so when the houres of sleepe, & the houres of youth, and the houres of sorrow are taken away, what an Epitomie is mans life come to? The fathers vsed another account: first they did deduct all the time which is past, for the time which is past is nothing: then they did deduct the time to come, because the time to come is vncertaine, and no man can say that

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that he shall liue : Now when the time past, and the time to come is set aside, there is nothing left but the time present, that is, a moment, which is not so much in respect of eternitie, as a little mote to the whole earth. *Dauid* numbered his dayes by a measure, *My life* (saith he) *is like a span long*, *Psalm*, 39. 5. *Psalm*. 39. 5. When hee measured his life, hee tooke not a pole, nor an elle, nor a yard to measure it by, but a short measure, his short span, *My life is like a span long*. Thus you haue learned to number your dayes, or rather the houres of your dayes: As some came into the vineyard in the morning, and some at noone, and some at night: so some go out of this vineyard in the morning, some at noone, and

Matt. 20. 8

272 *The ſeuenth Sermon,*

ſome at night : ſome mans life hath nothing but a morning, ſome haue a morning & noone, he which liueth longeſt, liueth all the daie : and therefore the youngſt of all pray but for this day : and if he liue till to morrow, then he prayeth for that day, ſaying ſtill, *Giue vs this daie our dailie bread.* So that a pleaſant life may be compared but to a glorious day, and a ſorrowfull life to a cloudie day, and a long life to a ſummers day, and a ſhort life to a Winters day. How comes it to paſſe, that when a man dies all his yeares ſeeme but ſo manie dayes, and before hee dies, all his dayes ſeeme ſo manie yeares? *Iob* ſpeaketh of all alike, *Man vvhich is borne of a vvoman hath but a ſhort time to liue,* *Iob: 14. 1.*

Iacob

Luk. 11.

Iob. 14. 1.

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Jacob was an hundred and thir- Gen. 47. 9.

tie yeares old, and yet when he came before *Pharaoh*, hee said, *Fewv and euill haue my dayes beene, Gen. 47. 9.* Though *Pharaoh* did not speake of dayes, but asked him *howv olde hee vvas*, yet he aunswered of *dayes*, to shew that not onely his yeeeres but his *dayes vvere fewv*. Our fathers maruelling to see how sodainly men are, and are not, compared life to a dreame in the night, to a bubble in the water, to a shippe in the sea, to a arrow which neuer resteth vntill it fall, to a player which speaketh his part vpon the stage, and straight he giueth place to another, to a man which cometh to the market to buy one thing and sell another, and then is gone home againe: so the fi-

274 *The seventh Sermon,*
gure of this world passeth away.

This is our life while we enjoy it, we lose it: as *Iacob* said,
Gen.47.9. that *his dayes had beene few*, so we may say that our dayes shall be few. Now, why hath God appointed such a short time to man in this world? Surely, least he should deferre to doe good, as his manner is: for though his life is so short, yet he thinks it too long to repent. The Prophet saith, that our *yeares are but three-score and tenne*, as though this were but a little time to liue. But why should we liue so long? for if our life were but a yeare, yet a yeare is more then we vse, all the rest is lost: for we deferre till that weeke which we thinke will be last. It is said
Reue.12.12 of the diuell, *that he is busie because his time is short*: but the
time

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time of man is shorter: and therefore Christ saith, *In this thy day,* *Luke. 19. 42.* as though no day could be called thy day, but this day: and therefore all that thou hast to doe, thou must do this day. Consider this all which trauell toward heauen: had we not neede to make haste, which must goe such a long iourney in such a short time? How can he choose but runne, which remembreth that euerie day runneth away with his life?

The fourth point is our aptnesse to forget death rather then anie thing else, and therefore *Moses* prayeth the Lorde to teach him to number his dayes, as though they were still slipping out of his minde. He which hath numbered our dayes must teach vs to number

276 *The seventh Sermon,*

our dayes: for when *Moses* prayeth the Lord to teach him to number his dayes, hee signifieth that he would verie faine remember them, but still his mind did turne from them, and that he could not thinke vpon them longer then he thought vpon the Lord, which taught him to number them: such is the rebellion of our nature, we cannot remember that which we should, because we remember so manie things which we should forget. How often doth the scripture call death to our minds? Yet we read in the 6. of *Amos*. 3. how they put the day of death from them, and would not remember it. *Salomon* bids vs remember that we shall come to iudgement, and yet we read in 2. *Pet.* 3. 4. how they plead against the day of iudgement, and

Amos. 6. 3.

Eccle. 11. 9.

2. *Pet.* 3. 4.

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and syllogize to their sins, *that all things shall continue as they be, because there hath been no change yet: euen so it is with vs, as the foole saith in his heart there is no* ^{*Psal. 14. 1.*} *God: so we say in our hearts there is no death, or at least death will not come before we be old. Of all numbers we cannot skill to number our dayes: we can number our sheepe and our oxen, and our coine, but we think that our dayes are infinite, and therefore we neuer go about to number them. We can number other mens dayes, and yeers, and think they will die ere it be long, if we see them sicke, or sore, or old, but we cannot number our owne. When two ships meet vpon the sea, they which are in one ship thinke that the other ship doth saile exceeding fast: but that*

278 *The seventh Sermon,*

their ship goeth faire and softly,
or rather standeth still, al-
though in truth one shippe say-
leth as fast as the other: so eue-
rie man thinkes that other post,
and runne, and flie to the graue,
but that himselfe standeth stocke
still, although in deed a yeere
with him is no longer then it is
with other. Beside that, we are
giuen to forget death, we strue
to forget it, like them which say,
we may not remember, *Amos. 6.*
10. Teach me to number my daies:
nay, teach me to multiplie my
dayes, teach me to remember
death, nay teach me to prolong
death: or if I cannot prolong
death, teach me to forget death,
that I may sinne without feare,
for the remembrance of death
maketh a man to sinne fearfully,
and takes away the pleasure of
sinne.

sinne. Therefore if ye marke,
there is a kinde of men, which
cannot abide to heare of death,
they are sicke with the name
of it: the reason is, *Achab* can-
not abide *Michaiah*, because he ^{1. King 22.}
neuer prophecied good vnto him,
but euill: so death neuer pro-
phecieth good vnto the wicked
but euill, for which they cannot
abide it. Therefore as *Pharaoh* bad
Moses go out of his sight: so they
bid death go out of their sight,
and say when he comes as *A-*
chab said to *Eliab*, Art thou here
mine enimie, when they should
say, Welcom my friēd? For as the
deuils thought that Christ was
come to torment them: so the
vngodly think that death comes
to torment them. Is it peace
(said *Iesabel*) whē she saw *Iehu*? so
whē they see death they doubt it

is not peace, because they neuer
loued the God of peace. O that I
could bring you into their harts,
that ye might see more thē tong
can expresse! for I do not thinke
that any epicure or worldling,
or *non-resident*, haue any ioy to
thinke of death, or desire to be
dissolued, but rather that hee
might neuer be dissolued, because
death comes vnto the wicked
like a iayler, which comes al-
waies to hale vnto prison: there-
fore their care is, not to remēber
death, that *they might applie their
hearts to vvisdome*: but to forget
death, lest they should *apply their
hearts to vvisdome*, and lose their
pleasures before the time. For he
which is not purposed yet to
leauē his sinnes, would not be
troubled with any thought, that
might make him take his plea-
sure

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sure fearefully, least he should leaue sinne, before sinne leaue him. Therefore the deuill doth neuer teach a man to number his dayes, because he gaires by the forgetfulnesse of death, but the Lord which would haue a man to *applie his heart to vvisdome*, it is he which teacheth vs to number our dayes: and therefore *Moses* praieth vnto him, and because we pray not vnto him as he did, to teach vs to *number our dayes*, therefore we die like *wormes* before we be aware. So farre we are from that which he shooteth at, *to applie his heart to vvisdom*, that we are not in the way vnto it, that is to remember that we shall die.

The last point is the cause why *Moses* would learne to *number his dayes*, that he might *applie his*

282 *The seventh Sermon,*
heart to vvisedome : As if he
should say, vntill men thinke vp-
on death, they neuer applic their
hearts to wisedome, but busie the-
selues with worldly matters, as
though they were feathering a
nest which should neuer be pul-
led downe. Wisedome hath al-
wayes caried that shew of ex-
cellencie, that the verie wicked
haue laboured to put on this
visarde: as we read of *Pharaoh*,
who to couer his foolish-
nesse, sayth, *Come, let vs do vvise-
ly.* And againe, It is sayde, that
the Grecians sought after wise-
dome, euen the nation which
God calles the foolish nation,
Deut. 32. 21. sought after wise-
dome : that is, they would haue
thename of wisedome : but this
wisedome which *Moses* calles
wisedome is counted foolish-
nesse

Exod. 1. 10.

I. Cor. 1. 22.

Deut. 32. 21

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nesse, *the foolishnes of preaching*, *1. Cor. 1.21.*

saith *Paul*, meaning how the foolish count preaching foolishnesse. Againe, in the 23.ver. *foolishnes to the Gentiles*, meaning

ver. 23.

that the worde of God seemeth like a foolish thing vnto many.

For that which Christ said vnto *Peter*, he may say almost to all,

they do not saour the things of god. *Mat. 16.23*

As *Anah* deuised a new creature: so they haue found out an o-

Gen. 36.24.

ther wisdom which is called, *the wisdom of the flesh.* *Rom. 8.7.*

Rom. 8.7.

They remember, *Be vwise as serpents*; but they forget, *Be simple*

Mat. 10.16

as dones. He which is like *A-*

2. Sam. 17.7

chitophel, is counted a deepe counsailler, hee which is like

Machieuel, is counted a wise fellow.

Alas how easie a matter is it to deceiue and counterfeit, and play the subtile serpent,

284 *The seventh Sermon,*
 if a man would set his head vn-
 to it? Could not *David* go as farre
 as *Achitophel*? Could not *Paul*
 shew as much cunning as *Ter-*
tullus? Yes, yes, if they were not
 taught to bee simple as doves:
 but this wisdomē comes not
 by the remembraunce of death,
 but by the forgetfulnesse of
 death. Men doe not vse to
 thinke of death when they go
 about such matters, but say like
 the serpent, *We shall not die.* Gen.
 3.3. Two things I note in these
 wordes: First, that if wee will
 finde wisdomē, wee must applie
 our hearts to seeke her: then
 that the remembrance of death
 makes vs applie our hearts vn-
 to it.

Touching the first, *Moyse*
 found some fault with himselfe,
 that for al he had heard & seene,
 and

Act. 24. 2.

Mat. 10. 16

Gen. 3. 3.

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and obserued, and was counted
wise: yet he was new to begin,
and had not applied his heart to
wisedome, like the wise man
which sayth, *I am more foolish*
then anie man: I haue not the Pro 30.2.
wisedome of a man in me. So
vnfatiabie and couetous (as I
may say) are the seruants of
God, the more wisedome and
sayth, and zeale they haue, the
more they desire. *Moses* spea-
keth of wisedome as if it were
physicke, which doth no good
before it bee applied, and the
part is to applie it to the heart,
where all mans affections are to
loue it and cherish it like a kinde
ostesse: when the heart seeketh,
it findeth, as though it were
brought vnto her like *Abrahams*
ram: therefore God sayth, *they*
shall seeke me and find me, because

286 *The seventh Sermon,*
they shall seeke me wvith their
heart, Jer. 29. 13. as though they
should not find him with al their
seeking, vnlesse they did seeke
him with their heart. Therefore
the way to get wisedome, is to
applie our hearts vnto it, as if it
were your calling and liuing to
which you are bound prentises.
A man may applie his eares, and
his eyes, as many treuants do to
their bookes, and yet neuer
prooue schollers: but from that
day which a man beginnes to
applie his heart vnto wise-
dome, hee learneth more in a
moneth after, than hee did in a
yeer before, nay than euer he did
in his life. Euen as you see the
wicked, because they applie
their hearts to wickednesse,
how fast they proceede, how
easilie and how quicklie they
be-

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become perfect swearers, expert drunkards, cunning deceyuers, so if ye could applie your hearts as throughlie to knowledge and goodnesse, you might become like the Apostle which teacheth you. Therefore when *Salomon* sheweth men the way how to come by wisedome, he speakes often of the heart, as in 2. *Prouerb*. 2. *Pro. 2. 2.*
Giue thine heart to vvisedome,
and in the 10. verse, *Let vwise-* *ver. 10.*
dome enter into thine heart, and
in the 4. chapter, verse 5. *Get* *Pro. 4. 5.*
vvisedome, verse 13. *Keepe vwise-* *ver. 13.*
dome, ver. 8. *Embrace vvisedome,* *ver. 8.*
as though a man went a wooing
for *vvisdome*.

Vvisedome is like the daughter of God which he giueth to the man that loueth her, and seeketh for her, and meaneth to set

her at his heart. Thus we haue learned how to applie knowledge that it may do vs good, not to our eares like them which heare sermons onely, nor to our tongues like them which make table talke of religion, but to our hearts, that we may say like the Virgine: *My heart doth magnifie the Lord:* and the heart will applie it to the eare, and to the tongue, as Christ sayth, *out of the abundance of the heart the mouth speaketh.*

Luke. I.

Mat. 12. 14

Pf. 1. 2.

The last point is, that remembrance of death makes vs *to applie our hearts to vvisdome.* *Moyse* commended not manie bookes to make a man wise and learned, but as *Dauid* commends one booke in steede of manie: *Meditate in the lawv of God day and night: for the reading of manie*

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nie bookes (sayth Salomon) is but Eccel. 12. 12.
wearinesse to the flesh. Therefore
as though *Moyſes* had marked
what did moue him moſt to
ſeek after God, he prayeth that
that thought may runne in his
minde ſtill, the remembraunce
of death. As many benefites
come vnto vs by death: ſo many
benefites come vnto vs by the
remembraunce of death, and
this is one, It maketh a man to
applie his heart to wiſedome.
For when hee conſidereth that
he hath but a ſhort time to liue,
he is carefull to ſpend it well like
Moyſes, of whom it is ſayde,
that when he conſidered how
he had but a ſeaſon to liue, he *Heb. 11. 26.*
chooſe rather to ſuffer affliction
with the ſeruaunts of God, then
to inioy the pleaſures of ſinne for
a ſeaſon.

This is that which makes the old men faſt & watch, and pray, and prepare themſelues more than yong, becauſe they thinke themſelues nearer the doore:

Gene. 27.2. like olde *Iſaac*, which when hee was blinde for age, ſayde vnto *Eſau*, *Beholde I am now olde, and know not the daye of my death*, that is, becauſe I am olde, I looke to die ſhortly: and therefore as *Eſay* taught *Ezechias* to ſet all things in order before he died: ſo he called his eldeſt ſon to whom he thought that the inheritaunce belonged, that he might bleſſe him before he died. This wiſedome the fathers called the *vvifedome of the Croſſe*, which we call the beſt, becauſe it is deareſt bought. It is hard for a man to thinke of a
ſhort

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short life, and thinke euill, or
to thinke of a long life, and
thinke well. Therefore when
Jeremie had numbred all the
calamities and finnes of the
Iewes, at last hee imputeth all *Lam. 1. 9.*
to this: *Shee remembred not her
end*: so if I may iudge why
naturall men care for nothing
but their pompe, why great
men care for nothing but their
honour and dignitie, why co-
uetous worldlings care for
nothing but their gaine, why
voluptuous Epicures care for
nothing but their pleasure, I
may say with *Jeremie*, *They re-
member not their ende*. Wee
neuer couet the same things
liuing and dying: therefore
when *Salomon* had spoken of
all the vanities of men, at last he

opposeth this *memorandum* as a counter-poyson agaynst them all: Remember that for all these things thou shalt come to iudgement, as if hee should say, men woulde neuer speake as they speake, nor doe as they doe, if they did but thinke that these speeces and deedes shall come to iudgement. As the birde guideth her flight with her traine: so the life of man is best directed by a continuall recourse vnto his ende. The thought of death hath made manie sinnes auoide like the deuill when Christ alledged scripture: it is like a fine strayner, all the thoughts, and speeces, and actions which come through it are clenfed and purified like a cloth which cometh out of the water. Seeing then that so much fruit growes

Ecd. 11. 9.

Mat. 4.

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growes of one stalke, which is
the *numbering of our dayes*, let vs
cōsider what an haruest we haue
lost, which happely before this
day neuer prayed with *Moses*,
That the Lord vwould teach vs
to number our dayes. What if we
had died in the daies of our igno-
rance, like *Iudas* which hanged *Mat. 27.5.*
himselfe before he could see the
passion, or resurrection, or ascen-
sion of Christ? But God hath ca-
red for vs more then we haue ca-
red for our selues: we should haue
numbered our dayes and sinnes
too: but alas, how maniedayes
haue we spent, and yet neuer
thought why anie day was giuen
vs? But as the old yeare went and
a new yeare came, so we thought
that a new would follow that,
and so we thinke that another
will come after this, and so they

294 *The seventh Sermon,*
thought which are dead alredie.
This is not to number our daies,
but to prouoke God to shorten
our dayes : there are few heere
which haue not seene twentie
yeeres, now if we had but eue-
rie yeere learned one vertue
since we were borne, we might
by this time haue beene like
saints among men : but the time
is yet to come, when we must
applie our hearts to vvisedome.
To riches and pleasures we haue
applied our hearts, and our eies,
and our eares, and our handes
too, but to *vvisedome vve haue*
not applied our hearts. There
may be manie causes, but there
should be no cause if we had
numbered our dayes, for surely
if a man could perswade him-
selfe that this is his last day, as
it may be, he would not deferre
his

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his repentance vntill to morrow. If he could thinke that this is the last meale that euer hee shall eate, he would not surfet: if he could belecue that the words which he doth speake to day, should be the last that euer hee should speake, he would not offend with his tongue: if he could bee perswaded that this sermon should be the last sermon that euer he should heare, he would heare it better then euer hee heard anie yet. Yet breath is in the bodie and the heart may applie it selfe, and the eye may applie it selfe, and the eare may applie it selfe, and the hande may applie it selfe. *Worke vvhile it is light*, I cā but teach you with wordes, as *Iohn* baptised with water. As *Moses* prayed the Lord to *teach him to*

296 *The seventh Sermon,*
number his daies : so you must
pray the Lord to teach you to
number your dayes. And now I
leaue you to number your dayes;
it may be that thou hast but 20.
yeares to serue God, wilt thou
not liue 20.yeares like a Christi-
an, that thou maist liue a thou-
sand yeares like an Angel? It
may be that thou hast but tenne
years to serue him, wilt thou not
serue ten years for heauē, which
wouldst serue twentie yeers for a
farme? It may be that thou hast
but fīue yeares to serue God, wilt
thou not spend fīue yeares wel to
redeeme all thy yeares for fīue?
Yet God doth know whether
manie here haue so long to re-
pent for al the yeares which they
haue spent in sinne? If thou were
borne but to day, thy iourney is
not an hundred yeares? If thou
be

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be a man, halfe thy time is spent
alreadie: if thou be an old man,
then thou art drawing to thy
Inne, & thy race is but a breath:
therefore as Christ said vnto his
disciples when he found them
sleeping, *Could ye not vvatch one* *Matth. 26.*
houre? So I say to my selfe and to ^{40.}

you, can we not pray? can we
not obey? can we not suffer a lit-
tle while? He which is tired can
craule a little way, a little farther,
one step more for a kingdome.
For this cause God would not
haue men know when they shal
die, because they should make
readie at all times, hauing no
more certaintie of one houre the
of another: therefore our Sau-
our faith, *VVatch because yee*
know not vvhen the Lord vvill
come: that is, to take you, or to
iudge you: happy are they which

298 *The seventh Sermon,*

heare the word & keepe it. Thus
you see that death is the last vp-
on the earth, that the terme of
man is set, that his race his short,
that he thinkes not of it, that if
he did remember it, it would
make him applie his minde to
good, as he doth to euill: and
now I end as I began, *The Lord*
teach vs to number our dayes, that

we may applie our hearts
to vvisdome,

Amen.

FINIS.]